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HAMMETT'S
AND OVERMILL

MAH
ANDOV

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From "Psychoanalysis & Aesthetics" by
Charles Sandorin (trans. by Eden, Eden
Paul.) N.Y. Dold Knad & Co 1924,

p 16. "The imagination is wholly guided
by the affective life; by the sentiments,
the emotions, the instincts, that accom-
pany the images. These are the poles
around which the images crystallize.
Thus the images disclose the affective
kernel around which they have been
aggregated; and the affective kernel,
in its turn, accounts for the
formation of the images.

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Disting. Ribot] "Representations which
which have been accompanied by
the same affective state, tend hence-
forward to be associated. The
states of consciousness are linked, not

because they have previously occurred together, nor because we perceive similarities between them, but because they have a common affective tone. Joy, sadness, love, hatred, surprise, boredom, pride, fatigue, etc., can each become a centre of attraction, grouping representations or events which are devoid of any intellectual interconnection, but which have the same emotional tinge. --- This form of association is common in dreams and in day-dreams, that is to say, in states of mind when imagination works in perfect freedom. [This is 'condensation']

[Transference of a feeling may be a since be regarded as the inverse of condensation. Here a feeling, instead of

- 18 grouping ^{round} itself a number of separate images, is itself dispersed over a number of associated images.
23. . . . "Given an integration of images tinged with the same affective shade, whether by condensation or by transference, displacement is the work which tends to thrust down into the subconscious the more important among these images (those to which the feeling or the emotion really attaches) and to bring into relief images of minor importance. . . ."
24. . . . "In what sense dreams are symbolized dream landscape, resulting from the condensation of several real landscapes whose memories are tinged with a common affect, is a symbol of that affect. In a displacement, the

accessory element symbolizes the
~~chief~~ ^{chief} element. - - - -

"There can be no doubt that the dream represents the most spontaneous play of the imagination, and it is from a study of dreams that we can best ascertain the inner laws of that faculty. The same laws are at work in the imagination during the waking life. In the latter case, however, their working is better hidden; it is less simple, being partly neutralized by voluntary and rational activity."

p. 25-26. "In France, Paul Sarrasin
- - - - - discerns the kinship between
the work of art and the dream. But
he shows, in addition, that part of
the artist's task is to induce by

spontaneous or voluntary methods (among which rhythm is the most conspicuous) a quasi-equivalent of sleep, a state of slight hypnosis.

- 26 [We should not] "simulate the dream and the poem without qualification. A good many dreams have little of the artistic in them; and when we compare the work of art with the dream we cannot fail to see that the former contains both more and less than the latter, that the work of art has more order and less truth. The dream is a bazaar, a curiosity shop; and the supreme task of the artist is to select. 'Art', writes Alfred de Vigny, 'is selected truth'. It is what then, lies the interest of the question that the poem and the dream are alike? ---

What we have to understand, when we speak of such a kinship, is that the play of the 'imagination' is 'identical' in the dream and the poem (to take the poem as a typical work of art). What we have to understand is that, properly speaking, there is no such thing as esthetic imagination or poetic imagination - but simply imagination. In other words, the difference between the dream or the daydream, on the one hand, and the poem, on the other, must not be sought in a difference of kind in the imagination at work in the respective instances.

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... Perhaps we may say that a dream is the outcome of imagination set to work by a commonplace sensibility, and

that a poem is the outcome of the imagination animated by a refined sensibility. Another difference to which we have already alluded, is that the poem is, as it were, a dream organized by the voluntary activity of choice of a choice determined by the sense of the beautiful. . . . Both the poet and the dreamer work constantly through symbols. The symbol (in the sense previously defined - a result of condensations, displacements, and repudiations) is the very essence of imaginative activity. . . . The symbol is often the expression of the subject's 'unconscious'.

[music also expresses the unconscious]

296. "It does not suffice to say that the use of a symbol [in poetry] is permissible;

we find value that it is essential,
Nothing is more wrong-headed than to
consider the symbol (or for that matter
the simile or the metaphor, those symbol-
ic symbols) as an affected or round-
about method of expression which
should be replaced by a direct method
of expression. Whenever the ~~very~~ imag-
ination is left to its own device, and
whenever we dream, the spontaneous
method of the symbol is employed
as a means of expression. In truth,
the imagination is not left to its
own device. It has, indeed, escaped
from rational control, but only to
enter the service of sensibility. Thus
it is that the symbol comes to be
the language of sensibility itself.

p. 154. Gougeon True defines 'grace'
 (which he *l'écrit*) by saying that it
 is inner health & inner harmony,
 a condition of 'affective convergence'.
 Excellent, but it could be more accurate
 to speak of a 'convergence of affectivity
 and intelligence'. The inner balance
 cannot be secured unless reason and
 tendency, the conscious and the sub-
 conscious, are simultaneously
 satisfied. Conflict between these
 elements, on the other hand, like
 any grave conflict, leads toward a
 crisis, towards nervousness. ---

158. "The psychological essential of
 conversion may be summarized as
 follows. One who has been the
 victim of a conflict, recovers balance
 through a crisis, or comparatively

Q. sudden, setting free of the forces
that have been prisoned in the sub-
conscious, and through the change
of direction which the psychic
energy thus undergoes. The outcome
is a new conception of life, and
perhaps a new conception of the
universe.

In Roy Helton's "Sold Out to the
Future" (Chicago) he points out
quite clearly that you cannot foretell
the future in human affairs and says
that therefore you cannot improve
the future but ~~you~~ only the
present. This is another way of
saying that method is more
important than the future of the
ultimate goal. The truth of

this is ~~now~~ indicated pretty strongly by
the development of science. It is the
scientific method which was, not a
product of the future.

Money symbol as a method (?)

In vision of my book lay great
emphasis on U.V.R., as the only
means to liberality of all sorts, - of power,
of assembly, of thought, of work, of
speech, of conscience.

Appropos of the Calif discovery about
learning to read by writing the words,
we are ^{many of us} ~~all~~ in similar position as
learning, because we don't go through
the motions. Of giving money as
too symbolical without the reality of doing

Continuation of quotations from
Sindewich's "Training of the
Will". [Continued from note
book ~~XXVI~~ p. 199]

167.

Truthfulness

"What objective values are
found in truthfulness and what
non-values in lies? A lie, even a
well-meant lie, diminishes the
security of human intercourse. It
is a disregard of one's neighbor;
for it compels him to take
into account things which do
not exist. It decreases without
reason, the exercise of the
common human right to master
intellectually the world of facts.
Of course, philosophical reasons
such as these make but little

impression upon children. Therefore, the serious effects of a lie on human relations is best illustrated by true example taken from life; after this the shame and the disadvantage of a lie to the liar may be pointed out. On the other hand, the respect which the truthful man enjoys must be stressed, especially if he tells the truth at a disadvantage to himself. The inner completeness, directness and harmony of the truthful man, who walks along straight paths, must be depicted. . . .

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173. . . . "Every lie appears to him as a cowardice, as a submission to others."

175. "A considerable part of our virtue consists in avoiding faults. . . . the first rule here is Divide et impera

to guide them, and you will rule.
Only one specific fault - to be
considered at a time. It would be
asking too much to require a man
who is in the habit of lying to
correct this fault at once. He
must aim, first of all, to overcome
the habit of telling fully conscious
lies in words. Then he may approach
the task of avoiding the untruth-
ful and incorrect statements due to
inattention, haste and loquaciousness;
then, ~~a~~ truthfulness in his ordin-
ary speech and in his bearing,
and finally truthfulness in his
thinking.

p. 190. Re the Spiritual Exercises of
St Ignatius Loyola. ^{a 30 day retreat}
"Solitude and silence are re-

commended; the use of earliness and
 machine is mentioned; there are also
 suggestions for fasting and corporal
 self-chastisement. But all these are
 distinctly minor matters and, as
 suggested in the printed instruction, can
 be omitted according as they help the
 exercitant or not. They are all
 subordinate to ^{the} one aim, helping the
 progress of the meditations. The only
 means of the 'Exercises' from which
 no dispensation is possible, and which
 admits of ~~no~~ restriction or expansion
 only in measure and number, is the
 systematic meditation which con-
 stitutes the essence of the 'Exercises'.
 The task of the meditation is, however,
 the foundation of a life ideal with
 an objectively limitless value con-

tent and with the closest application to life; in other words, a central motive of the highest potency and the greatest closeness to personal consciousness.

191. "The 'Exercises presuppose a faithful Catholic. They are not intended to serve as a way of faith:—
... They begin with a rather sober philosophical consideration of this truth of faith: God is my beginning and end; therefore, the service of God is my task, and all that is found besides God, namely, creatures, can only be a means to reach the last end; creatures are to be used only so far as they serve this end; otherwise they must be left unused. By this consideration,
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which may be developed further according to the mental capacity of the expectant, the final aim, and thus the final value and final motive are given at once: One's own bliss in the possession of God, and accordingly the objectively highest value should be transformed into subjective value, and become the end of human endeavor. In fact this value was not introduced as something new, but was presupposed as existing in the living spiritual life of that time. --

193. "But in addition to the higher central value a general mode of behavior is also posited out to the expectant. It reads: Fulfill God's will, and use the things of this world only for this end, and

prefer the better means to the
less. The expectant finds
time in the long hours of medita-
tion to look over his life in general
from the highest point of vantage
and to examine it on the basis of
this norm; in other words to
associate the value and this
general way of conduct with the
details of his life. ---

--- "These unitary ideas are divi-
dual: 'God is my end and happi-
ness; the violation of the Divine
Will is my greatest misfortune;
man is only a pseudo value'. The
ideas engage attention of the ex-
pectant during four or five of the
thirty days' exercises. The
meditations are repeated several

times, especially the points which have made the deepest impression. During the time intervening between meditations, all distracting images and all religious thoughts not germane to the meditation of the moment, are to be avoided. However, between important divisions of the retreat, a rest day may be permitted so that the exercitant may relax by way of a long toll.

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This first week of the retreat has disclosed a central value and a central nonvalue, which are capable of constant integrative growth, and which display power enough for the most momentous revolutions as well as against the strongest temptations. [There are God's magister]

and goodness & the happiness of
union with God. For the removal
sin & hell I-----

The following three weeks of
the 'Exercises' were these two
aims, building up the highest
value and finding the personal
life ideal.

The second week.

p. 175. Meditation on God's will accord-
ing to the example of the Saviour.
--- The task of Christ is to free the
world from sin and to make it
happy by guiding it back to God.
Who fights with Him, fights
first against the evil in his
own heart, then against his
external enemies --- Who follows?
--- Therefore this first reflection aims

at the general resolution: 'I follow
 thee as closely as Thou permittest
 me to follow.'

196. " For about ten days after this
 quiet meditations are made on the
 Incarnation, the birth, the hidden
 life, and the apostolic activity of
 the Saviour, always from the
 viewpoint that Christ seeks to
 lead man away from sin and to
 God. It is the task of the ex-
 pectant to watch the call of God
 in these reflections; i.e. to observe
 whether he feels attracted to
 follow the example of the Saviour
 in one or other respect. In other
 words, he has to choose in these
 days the ideal of his vocation
 according to the model of the

Divine Order.

198. "Very remarkable is the respect which Ignatius shows here for the individual: Set everyone select from the abundance of the ideals embodied in Christ that which is in harmony with himself, without permitting any other person to give him rule or obtrusive advice.

199. "Whenever the aspirant has resolved upon imitating his Divine Order in one or another respect --- at least the most important events that may be foreseen are associated with the resolutions and with the motives for these resolutions. These motives are strengthened

further in the third and fourth week, when the suffering and triumphant Saviour is the subject matter of the meditations.

200 "The peculiarity of the 'Exercises' counts accordingly in the fact that they lead the disciples to the independent creation of an ideal suited to their personality, not from abstract ideas, but from the 'concrete' abundances of the characteristics of Jesus as they appear in the Christian world philosophy. This ideal is to be elaborated in such a manner that, with the happenings of life, it automatically rises to the consciousness. Furthermore, it is vainly conceived so that the most important modes of behavior come from

themselves without the necessity of
hiding and motivating every single
virtue for itself. ---

202. "This value complex a logical
conviction of motives. ---

"Thus we now speak of two foci;
the one is the central value of the
idea of God, the other is the central
value of the individual vocation."

[The 'Exercises' end with
a meditation or contemplation of
love of God, also on the omni-
presence & nearness of God. Thus
it reverts back to the beginning of
the Exercises & runs them
up in light of all that consid-
erations that have been
examined & felt.]

208. "Not multiplicity of complexes

but harmonious integration.

Not only can a thought or feeling
be expelled only by another
more powerful thought or feeling,
a method can be given up only by
adoption of a better method. ∴

Not until we work out H.V.N. as a
method can we drive out violence.

Attention + curiosity + will are
all related. Curiosity as a tentative
exploration of unsatisfied general
desire.

Maxims acts as a value
system.

Quotation from "A Humane
Psychology of Education" by
Jaime Castiello, S. J., Sheed &
Ward, New York, 1936.

p. 127. "Goodness must be grasped
not only rationally but emotion-
ally; it must be loved. Conse-
quently, it should also be seen as
beautiful; for beauty has this
strange power that it makes
everything it touches lovable for
its own sake. Hence the
immense social value of art as
an educational medium. ---

129. --- this meditation (which is
not mere auto-suggestion); con-
sists in the conscious linking
up of our basic human interests
with those higher ideals which

are the ultimate norms of our lives."

173. "These repetitions of acts --- these drill, then, without a purpose, drill which lacks 'a desired end' in view, is not sufficient to produce a habit. On the other hand, verbal motivation, imparting of ideals without some sort of drill in the practical realization of these ideals, is also incapable of forming a habit."

209-10. "Creative genius, then, is not merely a capacity for perceiving relations, but also a thirst for a deeper knowledge of a reality whose secrets are dimly visualized, and hence a tendency to be on the alert for new relations. Something similar happens in art. If Richard Wagner discovered new tones, new harmonies,

new subtle instrumental effects, he
did so because he had deep subtle
feelings to express. This yearning
to express new shades of beauty,
made him grope for and find
new mediums of expression which
would express his idea. ~~So then~~
When Spearman, therefore,
makes the perception of relations
the principal factor in creative
activity, he is putting the cart
before the horse. The funda-
mental phenomenon is the Urinst,
the yearning for beauty born of
a dim intuition of its loveliness.
--- In a real sense, then, all
creative activity (as Plato noted in
the Symposium) is born of love
and has as its end a revelation.

212. (Referring to Jesus) -- "But the weapon of His soldiers was to be poverty. 'Blessed are the poor for theirs is the Kingdom of Heaven.'" p. 51. "It is in art that man realizes the most perfect integration of his functions. In science it is mainly the intellectual, and in morality, principally the conative factors, which are at work. But in art, the whole of man's functions as a unity; intellect and will, imagination and emotion nourished by the senses, the conscious and the subconscious elements of mind, all have a very important part to play."

~~50.~~ "The artist"

74. "What we do and what we think"

and what we desire at the present moment is largely (but not entirely), the result of what we have done and said and thought in the past. Subconsciousness is simply the permanence of the past in a man's present: his life's diary written in his nervous tissue and on the muscles of his muscular fibre. A man is not only what he is, but, in a very true sense, all that he has been. He is, so to say, a latent memory, capable of being organized and revived in favor of the present. Putting it ^{still} more concretely, subconsciousness is made up of instinctive drives, more or less disciplined, more or less held in

② checks, linked up with sentiments;
these sentiments being in turn
linked into complexes of remembered
sense impressions and abstract
concepts. " ~~[Subconsciousness as]~~
[Karma is subconsciousness, Rosq]

92. "It is in the field of art that one
sees the strange and extraordinary
power of beauty over human life.
Utilitarians may despise it; but
they are despising the greatest
force in creation. Again and
again in the history of art
men have sacrificed everything,
from money to health and even
family life, for the sake of
beauty. [This is also true of science,
religion, and other activities Rosq]
Plato understood this so well

that his education of youth is
essentially based on art.

"It is a curious thing, some-
times overlooked by intellectuals,
that men can love intensely that
which they hardly understand
if it is presented to them in a
beautiful form. Art makes
things easy to contemplate and
irresistibly lovable. The con-
clusion which one may draw
from this fact is as obvious as
it is important. Since youths
cannot understand many things,
from sheer lack of maturity,
teachers should start off by
making them love that which
they are to understand later;
virtue and science; man and nature;

of
minds
partial

and above all things God."

93, "The moment a man starts to beautify something, in that very instant he has ceased to be selfish. He is giving without receiving. He is considering the thing which he is moulding not as useful, but as lovable in itself and therefore worth beautifying. ---

-- "The course runs across things. He has nothing to give. He only grabs and takes. The 'humane' personality (without affection, of course) gives to everything he does a finish, a touch of perfection which are a joy to himself, and to all those who live with him. --- He loves and he is unselfish."

--- Heroism is simply moral beauty

"It is not enough that men should indulge in the cult of beauty in their hours of relaxation, - a certain instinctualists seem to think. If they can put nothing of their personality into their work, they are not happy. One's work is the reflection of one's self. And the man who sees the seal of his own personality in his work, requires a sense of power. [See Alfred Adler: ¹⁹¹⁸ "The Neurotic Constitution"]

(Psychiatrists) Pathologists know this so well that they use work as an instrument of remedial treatment and, as has been shown again and again, with great success. - [See the Bedford Court

Annual Report 1923-30, and 1931-32.]

Give a man a certain sense of power,
and he is a new man.

Books dealing with symbolism

- E. Cassirer - Philosophie der Symbolischen Formen,
2 vols., Berlin 1923-25; C. I. Lewis "The
Mind and World Order, New York, 1929;
✓ A. N. Whitehead, Symbolism, Its meaning
and effect, Cambridge, Mass., 1928; Charles
W. Morris - Six Theories of mind, Chicago,
1932; C. K. Ogden and I. A. Richards,
The Meaning of Meaning, New York, 1925;
Posthumous publications of Georg Herbert Mead;
Charles E. Merriam The Teaching of
Citizens, Chicago 1931; I. A. Richards -
Imagery - National Symbolism being
Chap 17 in Paul Korsch, Modern
Germany, 1933; John F. Mauley

The Symbolic Process and Its Inter-
pretation in Children, New York 1918.

Quite a little of the soldier's inner
attitudes are developed by action, -
eg. polishing buttons, marching. This
would be true also of the janitor, -
keeping clean, dancing,

Fictions (^{as if} also) are like analogies,
symbols, & means by which we think.
Art also is largely analogical, and so
is mathematics, and poetry.

May the sense of superiority of city over
country people lie merely in fact
that former have a hard feeling?

9 If complete silence is kept in group

meditation, can there be joint feeling or thought?
 Any intensification of feeling? Might have all
 silent until after a signal from the leader, or a
 bit of music.

Musical may differ from other forms of
 (inner) activity in being ^{& feeling} thought, mostly
 in auditory imagery, whereas most
 thought & feeling is more in visual and
 intellectual ^{+ tactile} imagery. If there are other
 forms of art or thought ~~longer~~
 in which another kind of imagery predom-
 inates (e.g. painting, visual imagery), each
 form of art or of thought will have a logic
 of its own which determines ^{the} ~~its own~~
 forms of that particular art or thought.
 "Technique is the practical work of making
 an expression cogent." [Frank Horner in
 his *Foundations of Music & Psychology*]

"The Borderland of Music and Psychology"
By Frank Howe, Hegan Paul, Boston,
1926. (Out of print 1936)

p. 80. "Music is a form of motion,
non-spatial but temporal".

{Emotion} "is incipient motion. The
two words 'motion' and 'emotion'
significantly have a number of their
letters in common."

p. 70. "Rhythm is undoubtedly innate,
and not only an innate faculty (i.e.
akin to other forms of apprehension) but
possessing considerable dynamic powers,
which bring it very nearly into the realm
of emotion (Wundt indeed calls it an emo-
tion)".

83. "Emotion then is the impulse which
sets the creative instinct at work and is
the subject-matter of the communication

that the creator gives to the world. In the process of giving it he crystallizes it, putting into permanent form something that as it occurs is of brief duration. Modern opinion in the main follows Croce in declaring it to be an act of intuition, i.e. it is a process of cognition and the work of the intellect. Socrates Abernethie pursues the implications of this and says that beauty is not a quality of things but an intuition or judgment passed on experience, and the work of art is the expression of the complete experience, which includes the value it has for the mind which experiences it. He further holds, as Croce does not, that an essential ~~but~~ attribute of art is that it is communication or presentation to others of a complete experience ('complete' again - 'complete with values') and

for purpose of communication the expression must be external; and since an intuition, if it is to be communicated, must take the form of a judgment, we are justified in saying that the intuition of art is a judgment of value. - - -

"It is common knowledge that broken step or aimless ~~and~~ unrhythmic walking are more fatiguing than marching in time (either with or without brass band to reinforce the rhythm), the reason is probably that the mind liberates floods of energy under an appropriate stimulus, especially when any of the instincts are tapped. Records are broken under the stimulus of emulation or self-assertion, high gates are cleared when a pursuing lure touches the instinct

136.
rhythm

of fear, arduous ~~tasks~~ or unpleasant tasks
 become easy and pleasant when spiced
 with a flirtation. Rhythm seems to
 satisfy some instinctive need, though
 as we have seen elsewhere rhythm
 cannot be classed quite as an instinct.
 When applied to walking the mind is
 interested and stimulated by the rhythm,
 and energy is liberated. The same
 principle has recently been to some extent
 applied to industry, with the result
 that fatigue has been saved, output
 increased and breakages reduced where
 a rhythm that suits the body has
 been found and employed (which
 probably means a rhythm that fits
 the periods of bodily functions like
 the heart and lungs). The regenerative
 effect would seem to require an oppos-

the explanation, but it may be
attributed to the power which
rhythm undoubtedly has of bring-
ing order into a disordered mind
and banishing anxious preoccupa-
tions which exist not perhaps in
full consciousness but in the
'fore-conscious'. This power may be
seen in all sorts of forms, of which the
simplest is kicking one's heels. There
are few occupations which bring
peace and contentment to the mind
and exercise bad temper more effect-
ively than sitting on the parapet of a
bridge or a ledge of rock and knocking
one's shoes to bits. Back
before a boat race is an excellent
relative to the nerves, quiet
music before bedtime is an in-

insurance against insomnia, and an orchestral concert will often banish worry and resolve a problem of conduct. 'Rhythm and harmony', says Plato, 'find their way right into the inward places of the soul, on which they most powerfully fasten bringing grace with them, and making the man graceful.'

[Republique, Book III, 401d. grace = εὐσχημία οὐκ ὄν, i.e. the comeliness that results from being well-ordered, almost orderliness.]

Rhythm seems to tidy up the mind, but tidiness so easily becomes a vice that one hesitates to use the word in a good sense.]

If rhythm has this power of removing obstacles and resolving conflicts, it is easy to see that it may be a stimulant or a sedative with equal ease according to circumstances.---

... There can however be no doubt about the fact that the most primitive people are possessed of a keen sense of rhythm which they employ not only in their dancing but for practical purposes of hauling weights, building, etc. ---

135 " Good emotional tone is the best possible factor for releasing vast quantities of physical energy

" Another practical use is described by Mrs. Cecil Sharp:

" " Mr. Herbert Mac Pherson, who spent many years in the Australian bush, relates that he noticed one evening in camp a black boy chanting a song in monotone the while he struck a log with rhythmic blows of his hands. On enquiring

the aboriginal explained that he was narrating an incident that had occurred that day, when a spare horse had bolted and had been captured after an exciting chase.

'Rhythm and metre are aids to memory. The Countess Evelyn Martineau - Ceramco records that a modern Greek folk-singer once said to her, 'As I do not know how to read I have made this story into a song so as not to forget it'. This is precisely what the Australian bushman was doing. The modern Greek and the antipodean native acted under the same impulse.

"They wished to preserve a story and their minds were unequal to it without the aid of rhythm. Such is the origin of all folk-poetry and all

falls - road ; this - how the Homeric
poem began life. ---

137. "How does rhythm really help
out the mind in a difficult task,
it may supply it with energy
for tackling other work not sus-
ceptible of rhythm. A friend of
the writer, a provincial musical
critic, described to him an unex-
pected experience which once occur-
ed to him after one of Mr. Harold
Samuel's Bach recitals. After a
heavy day of concentrated mental
work unconnected with music,
this critic wearily and with
some reluctance went to Mr.
Samuel's concert. At the end
he found himself ~~so much~~
refreshed to such an extent

by the intensity of the Bach-Samuel rhythm that he was able to return at a late hour to the other work and devote another couple of hours to it before going to bed. Similar if less striking cases are probably to be found in the experience of most musical people and of those who have had a wide experience of ballet.

"Altho to these physiological effects and pathway between them and the artistic effects designed by poets and composers there is a class which can only be described as moral. This has come as something of a surprise to me, but it was well known to the Greeks, and Plato gives it an important place in his educational scheme. 'The whole of a man's life stands in need of a right

rhythm', he writes in one place, and
an even more striking passage has
already been quoted. 'The mere
athlete becomes too much of a
savage, and the mere musician
is melted beyond what is good
for him,' he says when pleading
for an education of music and
gymnastic; --- It certainly
seems that the Greeks did achieve,
by means of some kind of rhyth-
mic gymnastic training, a
harmony of mind and body which
we are unable to accomplish by our
athletics. Something of their
secret seems to have been rediscover-
ed by M. Jaeger-Halvorsen. ---

and educationists agree in treating these
 ideals of Plato as fanatical. None the
 less the healthiness of some rhythms
 has been rather remarkably confirmed
 in recent times by the observations
 of folk-dancing teachers. Miss Mary
 Neal, a pioneer in the revival of folk-
 dancing and an authority on the sub-
 ject, has organized many folk-
 dancing classes in town and country,
 and is in no doubt about the bene-
 ficial results. The members of these
 classes tended, when they started,
 to be dull and loutish in the country,
 vulgar and blatant in the big towns,
 — if one may generalize and state the
 matter crudely. In both cases she
~~noted~~ noted that they had not been
 dancing for very long before they

became not only more graceful in carriage (which one would naturally expect), but more alert mentally, more attractive personally, and to have become more harmonious personalities altogether.

"If one asks why these things are so, why things so diverse and apparently so unconnected with one another as the sense of hearing a savage's delight in his tom-tom, folk-dancing, rowing, the difference between poetry and prose, orchestral concerts, education and morality are yet linked by the one principle of rhythm, one can only put forward the most tentative sort of answer. - It is

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far from being scientific and seems merely fanciful, but one can only say this: the rhythmic principle goes very deep and on it the whole universe seems to be run. Times and seasons seem periodically and we mark them by anniversaries and special festivities (this corresponds to accent); the tides of the sea move with their own majestic rhythm; even sun spots have been observed to run in cycles of 11 years. The motions of the planets, the distribution of land and sea on the earth's surface, the alternation of night and day, the migration of birds, the physiological functions of breathing and walking, the heart-beat and the pulse, and, most important, all vocal utterances, witness to the all-pervasiveness

of the rhythmic principle. We
have learned, too, from physics,
that not only are sound and light
both forms of vibration, but
matter itself is in a constant state
of rhythmic ebb and flow. It
would therefore appear that the
whole universe throbs with
life (with the emphasis on
'throbs'), and the wonderful
satisfaction which comes to us
along the many lines we have
surveyed is derived from putting
ourselves into harmony with
and becoming one with the
whole scheme of things."

p. 145. The Applause. He says it is due
partly to "the natural tendency
to move the body after a period

of mental activity."

146. "Fundamentally, the human mind, like that of the animal, is a mechanism for doing things (conation) rather than for knowing or feeling, which are subsidiary to doing." [doing = making changes in our environment.]

~~Appropos of French~~ He says p 147

"It is rather curious that French should combine his doctrine of the 'wish', which is the conative activity of the mind, with a rigid determinism in which cause is the only category he recognizes, and from which purpose is excluded."

226-227 "Sentimentality may most conveniently and concisely be defined as self-conscious emotion. --- Sentimentality is the exact psychology-

ical parallel of physical sensuality,
the appetite of hunger is directed
towards an end, namely the
maintenance of life: eating is
218 accompanied by pleasure. When
one eats for the pleasure of eating,
and not for the satisfaction of the
appetite, he is a sensualist. So
when one experiences his emotions
for the pleasure of the emotion,
and not towards its legitimate
end, he is a sentimentalist. If one
is more in love with the pleasurable
state of being in love than with
his beloved, he is a sentimental-
ist."

[So if one adopts ~~v.v.v.~~ ~~is~~ and
serves the poor for the sake of power than
for the sake of unity, he is ~~immoral~~].

[In my whether the breathing exercises of the Yogi are partly based on obtaining a form of harmony by rhythm. May be the alternate nostril breathing creates rhythmic alterations in air pressure on the two lobes of the brain, or on the supply of blood to those two parts]

85, 120, 156, 7, 159, 184, 221, 230.

10. " By adopting as loose a method I have now in use, the most serious of which is the refusal to choose between a purposive and a rigidly deterministic view of psychology. I have, for example, not hesitated to supplement the hard inbred theory of ensemble playing and of artistic cooperation in general with a teleological theory borrowed from the late Arthur Clutton-Brock. To the

the biologist, and to some schools of psychological thought, purpose is not a conception that can be employed to explain the workings of the mind; it is only a convenient way of speaking employed by beings who pretend to a freedom of the will when they wish to describe the actions which they take towards certain fundamental ends that are in reality determined for them by quite other forces. 'Purpose', says Mr. Julian Huxley, 'is a term invented to denote a particular operation of the human mind', and the French school of thought emphatically

prohibits the use of any category but that of cause and effect. Prof. Me-
Kongal, however, declares that this
mechanical attitude to the facts of
the mind ultimately justifies itself
and, whether one sees a divine purpose
in the plan of the universe or not,
'purposeful striving is a fundamental
category', and 'the process of purposeful
striving is to be regarded as radically
different from mechanical response'.

12. The conception of cause and effect
enjoys an enormous prestige owing
to the success which has attended
its applications in natural science.
But philosophically it seems to have
no greater claims to be regarded as
ultimate and self intelligible than
purpose. And Jung resolves the

clash of these two incompatible
categories, the Kantian antinomy,
in a true Kantian way. Causality,
he says, is only a point of view,
'the two viewpoints are not an-
tagonistic if they are regarded as
regulative principles of thought
and not as constituent principles of
the process of nature itself. What-
ever one makes of the philosophical
problem involved, it seems certain
that psychology has not yet
reached the stage when it can
afford to dispense with the results
yielded by either principle. I
therefore disregard their incompat-
ibility and do an additional
one whenever the one method
will supplement the other. Such

an apparently immoral proceeding may be defended more vigorously than I have attempted, by a recourse to the philosophy of 'Als Ob' (As If): both are 'useful fictions'. --- We need not hesitate to use both the fiction of cause and the fiction of purpose if they are found to supplement and correct each other. ---

--- "The hard intellect may therefore be said to have the trait of suggestibility as its chief organ on the cognitive side."

58. "If there is to be expression, and in the Crocean philosophy the expression and the artistic intuition are one, there must be a partner in the activity, in fact Croce's doctrine of expression is incomplete unless one adds

(as Clutton Brock and Savelles
Olemonia do) that expressions
always an effort of communion or
communication.

59 ~~55~~. "Every work of art (and therefore
all music) is a judgment of value,
in which the intellectual element is
represented by the word 'judgment'
and the emotional by the word
'value'; I argue elsewhere that
emotion is the source of our values."

It

78-79 "... Alongside of ordinary intellectual memory
is this affective memory in which the
feeling of love, fear or disappointment is
separated from its causes on the various
occasions on which it was experienced,
and is in a sense an abstract emotion,
analogous to an abstract idea (or concept).

Now the motion of music arouses general or abstract emotional states -- and through them by means of association and a kind of emotional reverberation, calls up in each hearer his own particular images and ideas which have once found the settings of such emotional states in each individual's experience. ----

85. "The fundamental act of mind which is the same in the categories of morality, truth and beauty, is an intuition; and just as an intuition of morality may either take the form of a judgment 'This is good' or the form of an action, so in the sphere of aesthetic it may take the form of a critical judgment 'This is fine' or of a work of art where the content is much richer. I keep the term 'judgment' of ~~fact~~^{fact} because in the first place it implies some elaboration of the

crude intuition into a presentable form and
is in the second place because 'judgment of
value' is a complete phrase which describes
immediately the class of phenomena to which
I assign works of art.

"Art, of course, is not concerned with
facts or statements and can make no
epitential judgments; its subject
matter is value, and experience only has
value in so far as it appeals to and
satisfies our emotions." ----

120. "In dancing the perception of
equality [of time] is made not through
the ear but through muscular sensa-
tion. Watching dancing would seem to
be analogous to reading poetry to
oneself in that both are late developments
in which the original way of perceiving
the rhythm, by muscular sensation

in the one case, and by hearing in the other, is modified. — — —

156-7 " It is not surprising therefore that the feelings of strain or discomfort which accompany the thwarting of any emotion may easily arise after listening to music. Especially will this happen if the music stirs the emotions. For emotion is the dynamic of life; is indeed in its primary form incipient emotion. And this is precisely what does happen whenever we attempt to avoid the elementary rule that bodily movement accompanies all mental activity. In art and intellectual pursuits, where the activity begins and ends in the mind and there is no appropriate action in which the emotion can issue, this absence of action is felt by the mind

as a vague uneasiness which is relieved
by aimless movements, - getting up
from one's chair, stretching the arms,
yawning even. So after listening to
any sermon, lecture or music,
however inspiring, there comes a
point when the impulse to move
becomes urgent, and in pondering
any problem the mind is helped if
the thinker paces up and down.
Yawning and pacing up and down
are not, of course, the conditions
proper to mathematical speculation
or to music, but these bodily move-
ments must be regarded as vestigial
remnants of a lower stage of evolu-
tion, when the whole energy of the
mind was devoted to practical
(i.e. biological) ends. Of these

vestige of ^{physical} ~~appliance~~ has remained as the most appropriate outlet for the energy released by the cognitive activity of listening."

[Use this in training for N.V.A. ^{at the groups}

Prepare a plan of action, sing, and then go to it. Sing before any ^{physical} group ~~activity~~ action.] ---

158. "Suggestion is essentially a process of communication and has been described as the chief cognitive organ of the mind instinct, i.e. it is the chief inlet channel through which stimuli can enter and start the instinct working. --- Since its working depends on ordinary sense perception, unless the members of an audience are fairly close to one another, the subtle signs of emotion will not be detected by each man in his neighbor.

184. "We cannot resist the conviction that all thinking is at bottom one, and that in its nature it is an act of comparison." ---

221. "The problem of taste is one form of the problem of knowledge." ---

Since music arouses emotion and emotion is impulsive action, is the lack of music in Draher meetings partly ^{religious & political} responsible for their tendency to "question?"

✓ Correct my pamphlet to say that this training starts some action, even though it does not offer a complete economic & political program. It is not merely the preparation of inner emotion. Also it shows the connection between preparation of sentiment and

action and names ^{certain} appropriate forms of action.

My showing how we owe the poor something for their service to our institutions puts an end to condescension and self-righteousness, ^{or empty pity} in our service of the poor.

Since the ^{new} training is to provide models and only the beginnings of action, but does not work out a whole ^{economic} program, and yet since there should be a strong ^{economic} element to solve the problems of war and violence, the chapter on money supplies this. It is for the unemployed and to offset the undue division of labor, as well as for its psychological results on the ^{new} reader.

In new book develops Study's ideas re

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self-sacrifice, & nature of the ideal
new social order — more than "non war".

Make a list of my marginal notes
in various books which should be
consulted in making my new book,
e.g. in Duria, Sheldon, Sted, MacMurray,
& Unity & Communism, Wheeler, Dixon,
Also re money

Should I alternate reading for
unity with reading on details?

One of the advantages of N.V.R. is
that its use will end the pretensions of
the State to be supreme over all human
claims. It will put a limit to

nationalism also.

To create real peace, which must be more than 'non-war', we must create more justice & show more mutual respect for ^{and look up firms} personality. The greatest injustice is unemployment. \therefore attack this directly, not via industry. Can't alter industry until we develop great political power. Use the work for unemployed for this purpose, to develop such a following.

There ought to be a chapter in my book giving the ec. side to the program, explaining the above point and the correlation with money & land reform.

Since structure is a result of functions and activities, it would seem that Socialism is the inevitable result of

large-scale industry, ~~and~~ ~~and~~ transport
and communication. It would be if
the changes could be n.v. But private
control of capitalism is so bad that it
is doubtful whether the social and
political structure can survive after
the probable war. If so, Socialism
is no longer a logical & inevitable
result.

Quotation from Willem van de Wall -
"Music in Institutions" Russell Sage
Foundation, N.Y. 1936.

pp 24-25. "Music became, even in the early ages,
an interpreter of such emotions as affection
or reverence for the beloved, for the tribe,
or for deity. It was and still is used
by the social group and thus tends to
express mental and spiritual attitudes

and to arouse sympathetic responses to the
great experiences of the human race - - -

"both an expression and a response" - - -

- - - "Education, understood as one of the
elements that keep human society a living
organism, uses national trends and
attitudes to achieve this purpose.

Because through music a direct appeal
to the emotions can be made, religion
and medicine have employed it even in
primitive society. - - -

27. "Because music is to most persons a
pleasant experience it leads them to ex-
press their feelings and thoughts more
freely than usual. The satisfaction
derived from it makes inmates for the
time being both less defensive and
less aggressive in their attitude toward
their environment. - - - The making

Q of music is, moreover, a means of communication from one individual to others. In institutional life especially it is necessary to find agreeable modes of social contact. Communal singing, for instance, leads people to voice, directly or indirectly their most personal longings, and to re-live in memory in the midst of others a cherished experience. The social significance of this is that it develops a feeling of tolerance and closeness and sympathy with other human beings.

"Singing and listening to music frequently release emotional tensions and produce a craving to relieve them

p. 77. "Concerning the experience of music, psychological experiments have shown it to be a complex process of body-mind physi-

psychological) response to inward and environmental stimuli. Since musical experience is eagerly sought by so many persons, it was assumed that certain psychological needs were being satisfied through the stimulation and the response thereto. This assumption has been tested in a careful study of responses and been found valid. The question, what is it that makes people enjoy music? finds the answer: the many ways in which music is made have universally one general effect for both makers and listeners; that of intensifying the sense of living. For most persons this means an emotional experience, and we shall see later that even intellectual and physical experience in response to music have emotional concomitants. In

other words, it calls forth in man feelings of expectation and satisfaction, and brings sensation of relaxation or of stimulation. The role of music in life is thus not alone a 'higher form of amusement' or aesthetic joy; it fulfills vital psychic and social needs of man.

- p. 78. "Various levels of these natural desires appear in the preferences, for they for movement and action, for emotional satisfaction, for stimulation of the intellect, for quiet listening and day-dreaming, or for personal contribution to an interpretation of a work of art. . . . He may occupy himself with music in order to rally all his faculties for the solution of a task before him. . . . There are, too, various social needs

that can be expressed on all the levels of physio-psychological function. Occupation with music may afford experiences of companionship, self-expression, social acceptance, contribution to the community, coöperation in a common task, and, finally, being made representative or spokesman for a group's musical preferences. . . .

128-9 "Certain physical, emotional, intellectual and volitional changes are some of the chief results that may be expected from the patients' participation in musical activities. . . .

"The physical results, it must be remembered, spring from sensory satisfactions. They may be enumerated as follows:

An increase or decrease of muscular tonicity

and motor activity

Intensification and acceleration of muscular co-ordination

Breath control

Increase of physical endurance and perseverance in the practice of consciously controlled bodily movements

"The emotional results depend to a greater extent probably than do physical upon the disposition and temporary mental state of patients. However, they will be found to go hand in hand with physical results. They may be noted as:

Heightening or soothing of emotional states

Changes in emotional states

Suggestion and expression of moods

of quiet, cheer, joy and of the feeling-tones that are stimulated by the universal, poetic, and dramatic material presented. Stimulation of intellectual control and direction by the contribution of emotional elements, necessary for a renewal of intellectual activity after it has been discontinued or minimized.

"Again there is frequently found a close relationship between the physical results and the intellectual. The differentiation is added to, however, because emphasis is often placed on a specific goal. Among the intellectual are:

Bringing the expenditure of emotional energy from unconscious levels to those that are consciously and

intellectually controlled
 Bringing associations into consciousness
 Creation of new perceptions and the
 formulation of new conceptions
 stimulation of creative thinking in
 artistic direction

Acceptance of cultural and social out-
 lets for emotional stirrings.

Expression of emotional and intellect-
 ual needs in a form socially de-
 sirable.

"The volitional processes will be
 influenced when the emotionally satis-
 factory qualities of certain impulses
 are increased. There may thus develop:

Impetus to act on desire

Conscious control of impulses

Concentration on environmental

stimuli, instead of on intrapsychic impulses

Perseverance in effort

Flexibility of activity

Socialization and aesthetic refinement of purpose

Participation in group activities as a voluntary contribution by the individual.

Adjustment of individual conduct to group standards

Development of leadership

p. 85 ^{permanent outlets of energy}
 "emotional growth, socialization, and integration of personality"
 "good fellowships, the common enjoyment of beauty, the acceptance of contributions from fellow-members, and the satisfactions of a successful

common endeavor."

p. 82. "An individual's musical activity may also be influenced by the group. It helps to relieve certain shy persons from their feeling of inferiority. They think themselves unobserved, their identity covered, and are thus able to cooperate readily. On the other hand, aggressive and aggressive persons may become subdued, considerate, and objectively interested through the indirect pressure of being with others.

"Most people are capable of greater exertion in a group than when alone. ~~Spent~~ --- The larger the group, the slower at first is the individual momentum, but

once the group gets into action it is difficult for the individual not to follow in the same tempo. Participation in group activity affords most persons increased satisfaction because the result is greater than from their unaided efforts; they are conscious of their own contribution to the total effect.

A quotation from "Magic, Science & Religion" by Bronislaw Malinowski, one of the essays in "Science, Religion and Reality" edited by Joseph Needham, Macmillan, N.Y. 1928.

In relation to use of ceremonial (possible reference to training for war).

p. 60. "Public pomp and ceremony take effect through the contagiousness of

faith, through the dignity of unanimous consent, the impressiveness of collective behaviour. A multitude acting as one in earnest and dignified ceremony invariably carries away even the disinterested observer, still more the affected participant.

"But the distinction between social collaboration as the only technique necessary for the enactment of a belief on the one hand, and the creation of the belief or self-elevation of society on the other, must be emphatically pointed out. The community proclaims a number of definite truths and gives moral comfort to its members, but it does not give them the vague and empty assertion of its own divinity.

" In another type of religious ritual, in
 the ceremonies of initiation, we found
 that the ritual establishes the ex-
 istence of some power or personality
 from which tribal law is derived,
 and which is responsible for the
 moral rules imparted to the novice.
 To make the belief impressive, strong
 and grandiose, there is the pomp of
 the ceremony and the hardships of
 preparation and ordeal. An unfor-
 gettable experience, unique in the life
 of the individual, is created, and by
 this he learns the doctrines of
 tribal ~~relations~~ tradition and the
 rules of its morality. The whole tribe
 is mobilized and all its authority
 set in motion to bear witness to
 the power and reality of the things

revealed. - - - -

"The public character of these ceremonies avails both to establish the greatness of the ultimate law-giver and to achieve homogeneity and uniformity in the teaching of morals. Thus they become a form of condensed education of a religious character. As in all schooling, the principles imparted are merely selected, fixed, emphasized out of what there is in the individual endowment. Here again publicity is a matter of technique, while the contents of what is taught are not invented by society but exist in the individual.

"In other cults again, such as harvest festivals, totemic gatherings,

first-fruit offerings and ceremonial
 display of food, we find religion
 sacralizing abundance and security
 and establishing the attitude of
 reverence toward the beneficent forces
 without. Here again the publicity
 of the cult is necessary as the only
 technique suitable for the establish-
 ment of the value of food, accumula-
 tion and abundance. The display to
 all, the admiration of all, the rival-
 ry between any two producers, are
 the means by which value is pro-
 duced. For every value, religious
 and economic, must possess univer-
 sal currency. But here again we
 find only the selection and emphasis
 of one of the two possible reactions.
 Accumulated food can either be

guaranteed or preserved - - - Religion
 set its stamp on the culturally
 valuable attitude and enforces it
 by public enactment.

Overeating is a form of dirtiness
 because it puts inside us more than
 our digestion can handle or our bodies
 need. ∴ The extra lies around, like
 crumbs or grease in a dirty kitchen,
 an invitation to other forms of
 life, - in this case germs & parasites,
 both intestinal and nose & throat &
 lungs. Also outer skin, - all the
~~do some~~ membranes of excretion.
 These other forms of life prey on our life,
 just as rats & mice do if we invite
 them in.

So eating carefully is an important

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form of respect for life, - i.e. of self-respect.

Money by its economic pressure & its deceptions plus its power compels many people to do things which they know, or at first know, are not right. Hence money causes loss of self-respect.

When we dream it is almost always of persons or of events affecting us or persons. & c. stories. Perhaps this indicates one reason why stories are so powerful a means of conveying truths, - they appeal to our subconscious as well as conscious minds.

Man is so largely a social creature that until he can evolve group disciplines his character cannot advance far or

be very firm.

Churches have not advocated or practiced
 channels or order for self respect. But they
 & Nor have they used dancing for unity.
 But they have used singing; eating together;
 telling life ^{stories} of great exemplars; individual
 & joint meditation and prayer, - usually
 meditation only for the priests & leaders.
 Except among leaders there has been little
 joint discussion of their faith. Sermons
 give some ^{elaboration of} ideas about it. It has not
 worked out specific remedial forms of
 action, or related them to a ^{reforming} change in
 society. Too largely motivated by pity only.
 Has compromised with money & with
 the State. Except for ^{minorities} it has not used
 small scale organization.

N.V.R. is ~~so~~ specifically to end this
 compromise with the State. Must get

rid of the danger of compromise with money.
 This is an important reason for my chapter
 on money.

There is one thing that we can take from
 the churches and also from the army, and
 that is ceremonial. ^{also important} Primitive tribes
^{is symbolic and also gives social weight}
 also use it. and mention. of Mullinawdie.

The churches failure to coordinate action
^{especially co-ordination}
 with its program, ~~and co-action~~ and its compro-
 mises with money & with the State are
 what have reduced it to sentimental
 impotence.

In my book put in these comparisons
 with the church. Point out similarities
 & lay stress on the advantages & greater
 progress possible with these newer forms.

After pamphlet to indicate need for
 coordinating these smaller organizations into
 big society

I am formulating reasons for ceremonial
consider Mallinowski (p 74 above), Durkheim
Abner Cohen on art form (notebook XXVI, p. 162+)
and functions of symbolism. <sup>Some ritual for the team,
some for meetings of many
teams together, some for
public.</sup>

Parts of the whole program that I
must work out after the chapter on
money, are (1) collections of instances of
^{with questions for study}
use of N.V.R. (a) general, (b) in individual
disputes; (2) working out some ceremonial,
^(but of Husley or this)
ritual and symbols; (3) means of
cultivating tolerance, respect for personality,
faith is particular of human nature,
interest in people, love for truth, hope,
and consideration of implications & relations of
humility.

Differences between NVR & military
group training. Soldiers do not dance, do

not meditate, do relatively little study or discussion of their ideals & methods except among leaders. They have small units, emphatic cleanliness & order, do marching instead of dancing, sing spontaneously ^{& cheer} at times, use recital of tradition of the regiment, and practice target shooting and ^{& mock battles} service marches and maneuvers, in mass, similar to war. They eat together. They are of course an arm of the State and of money power. ^{the ceremonial} ^{is extremely}

NVR training is better. Dance ~~is~~ keeps spontaneity & initiative. Meditation will help unity & courage more & deeper. The action, as a result, will have deeper & broader & more complete satisfaction, - more social & more self-reliant. There is more intellectual spirit to it. More interest, less boredom. ^{Then lack of} study makes soldiers less flexible than NVRs. NVR is must be flexible in order to meet changes & meet solutions for conflicts.

A social reformer's job is a very stable

one, - far more stable than almost
any industrial or most professional jobs.
A doctor's job is also stable.

Because every means, if used for a
considerable time ^{tends to be} ~~comes~~ to be an end in
itself and hence to have sentiments
clustered around it, the ultimate
end arrived at by those means is
necessarily also enveloped by those
sentiments, for sentiment last and
carry over. So the end actually con-
summated has the characteristics of
the means used, in regard to the senti-
ments around it as well as in itself.
And those sentiments are controlling

Sentiments grow up as a result of
doing things, actions, especially if

the actions are prolonged into habits. (The impulses to action (instincts) have play their part; also the emotions roused by the actions, the ideas suggested by them, the expectations & social positions created by them.

This suggests a reason why people are so reluctant to alter their social position. It is so great an upset to all the elements of both personal and social integrity, ^{their expectations} The adjustments are so severe that people shrink from it even though wisdom (see & otherwise) calls for it. ∴ How to get people to make the changes required for n.v.s.? Help them to see the ^{alter expectations, make new mental patterns} implications in advance, whet their moral appetites. I have to create other sentiments more attractive than those they now hold, & show that this makes a practical & satisfying life.

The organization & activities of our groups, to be successful, must provide social living, activities in common, & initiative for each person. K does that. Small scale helps.

Successful adjustment to new situation requires understanding of the new in terms of the old. A comparison or analogy. To do this requires a slightly generalized concept of one's activities & purposes & mode of life. Within such a frame of reference the comparison becomes possible, & hence the adjustment can be made. ^{make the training a development of an} a success analogy?

The development of industry with great division of labor would seem to require an

intrinsified & enlarged sense of ^{social} responsibility
and unity, whereas in fact, under the
influence of money ^{violence} (I think), dissimilarity is
on the increase. ∴ Modify money &
violence quickly. Enlarged consents by
the industrial leaders are not enough if
their value symbols & methods of obtaining
consent are as faulty as at present.

My Power of N V enables a new social
technique to be understood within
^{familiar} ~~the~~ concepts, ~~of a~~ & hence makes a
transition possible.

Quotations from "Leadership in a Free
Society" by T. N. Whitehead, Harvard Univ
Press, 1936. \$3.00. Significant pp. 17, 20, 21,

22, 29, ³¹30, 43, 51, 52, 59, 60, 61, 62, 63, 64, 67, 70, 72, 75, 76, 77, 78, 79, 80,
82(H), 83, 85, 87, 91, 92, 158, 159-160, 165-6, 167, 168, 169, 171, 121-122, 124,
125, 126, 127, 215, 216, 217, 219, 220, 222, 223, 227, 230, 236, 241, 245, 246,
247(H), 255-6, 258. &c.

pp. 121-122. "It is natural, and for some purposes convenient, to divide things and actions into two classes; those that are 'ends in themselves,' and those that are merely means to ends. An end in itself is that which is felt to be good or satisfying, or, since there are bad as well as good ends, that around which sentiment is organized. An end in itself is an object of contemplation; for contemplation and sentiment follow hand in hand. Sentiment is always directed in some degree toward an object of contemplation, and there can be no contemplation of a thing which is entirely without significance for the contemplator. Significance, regarded as a state of mind, is itself a sentiment. This division of things and actions into ends in themselves and

means to ends, suffers from many difficulties if it is pushed too far; but its main objection for us is that it does not accord with the observed facts of human psychology. For nothing in constant use remains merely a means to an end. In our thinking, every well-used thing, such as money, becomes to some extent an end in itself. That is to say, sentiments and attitudes become associated with it, and it becomes an object of contemplation.

.... "The fact is that every operation or element in directed activity is a means to a distant end and is, in a greater or lesser degree, an end in itself. Every human action is both a means and an end. And satisfying social living consists in a stream of human

activities in which these two aspects, immediate social ends and means to further social ends, are inseparably blended together in every action.

"So money, in our thinking, is an end in itself - something to which we attach sentiment and which is an object for our contemplation.

Money is also a means to further ends, for with it we can purchase our future living.

p. 146, p. 51. -- "Social sentiments are seen to develop over a period of time as a result of activities performed in common.

"It has been suggested that sentiment represents the first beginnings of mentality arising from action. However that may be, and there are grounds for entertaining this hypothesis, it is

certain that the relationship between social sentiment and social action is very fundamental in human nature.

Sentiment is in some sense an expression of action. But the test room also illus-

trates the opposite proposition, ^{namely} ~~that~~ that

action is in some sense the ex-
pression of sentiment. Social ^{sentimental} ~~activities~~

~~are~~ are found to be accompanied by activities brought to light by statistical method, and quite below the level of direct observation. Evidently

group integration depends on the mutual support of social sentiment and social action, not only at an explicit level, but also in ways far below direct observation or what is rather misleadingly referred to as the 'unconscious level'.

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p. 87 "The members of a primary group are in constant contact with one another. The most modulated and elaborated method of contact is undoubtedly speech; but it would be a great mistake to suppose that speech is the only, or even the ^{even} main ~~source~~ of contact between people. The essence of social contact is action on the part of each, guided by a concern for the others.

--- "These mutual concerns and expectations, when mutually reciprocated over a period of time, give rise to strong sentiments supporting a continuance of the relations; and the actions and sentiments taken together are of the essence of social integration, and of conservatism.

social tendencies, - - -

p. 244. --- "Several factors contributed to the success of this group, apart from their real abilities. The jump from a manual to what can be loosely described as an intellectual occupation did not involve a break with the class into which they were born. At a time when England was more sharply organized on class lines than at present, this point is of the utmost importance. They could still consort with people who held roughly the same ways of life as themselves, though it was noticeable that their friends tended to stand rather high in the scale of intelligence.

"The most thing to notice is that each man made his jump on his own initiative; thus they were reacting as they saw fit to their visible circumstances. No change of

occupation had been imposed by someone in authority; to each man, the change appeared as an interesting development of his previous life rather than as an interruption to it.

"The third point is that this change of occupation had been accomplished in terms of their original way of life or ideology. They still were the men who knew their hammer and chisel, with all that implied in the way of sentiment, thought and social wisdom. And it was these hammer and chisel men who, as an integrated group, were addressing themselves to a natural development of their occupation in terms of hammer and chisel concepts. Men with a similar conditioning were able to act together in changing circumstances with

complete confidence and without loss of their social sentiments. This is the precise reason why a long-service regular regiment can be stationed all round the world and experience active service any where, and will finally come home with substantially the same social sentiments with which they set out. Plus ça change, plus c'est la même chose.

[Consider the above with reference to getting people to adopt new way of life for N.V.A. The above explains partly Br. strength & their tea & dress in foreign lands ^{now} V.

" People with an intellectual training are apt to express themselves in abstract terms, and this habit can easily become a vice, for it serves to hide the fact that sentiments and understandings are all ultimately based on con-

This shows the value of many analogies to forming education. It is to have
"and judgment, of with wisdom, and with wisdom training."

create experience in some manner or
other. In a sense we are all hammer
and chisel men, and our conceptual
schemes are generalizations of hammer
and chisel situations. The practical
question is how far we can adjust
ourselves to new situations in terms
of old schemes, for these can only
change slowly and to a limited
extent once they have been formed.
It is easy enough to express a
generalization to fit any set of situa-
tions; the difficulty is to clothe it
with appropriate sentiment and
personal loyalty, and to possess the
wisdom in action which comes with
habitual experience. It is the
practical understanding expressed in
wisdom, and the emotional accept-

ance accompanying this, which sets the limits to human powers of meeting new situations and which defines the degree to which we have generalized our experience.

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"But though it is a fact that the wisdom in action of the intellectually trained man is closer to actual experience than his verbal generalizations might lead us to believe, yet it remains true that such men show a greater capacity for adjusting to varying situations than those whose training and occupation are strictly manual. It is not that the former show a greater capacity for changing the character of their concepts in later life; these are based on their experiences (including thoughts, of course) and are almost necessarily relatively fixed. The history of opposing schools of thought in any learned

subject is sufficient evidence of the incapacity of men to alter their frames of reference. But the typed concept a generalization effectively held by those who have studied a few formal disciplines, and whose work depends on this knowledge, possesses a wider range of application than do those concepts which are built closely on kinesthetic impressions and bodily skills; the former are also more explicit. This is the only expense for abstract thought.

"The point is that wisdom in action does not spring directly from occasions of experience but from a slightly generalized conception of these, which may be referred to as the individual's way of life. Within

the limits of his generalized conception, the individual can display fitting activity, and beyond that limit he is relatively powerless. Consequently, the individual is intensely loyal to his generalized conception, his way of life, and resists any change which will put him outside of it.

"A kinesthetic way of life is closely akin to that of the artist; it appeals very powerfully and directly to the sentiments, and it has a narrow range of applicability. This is of the first importance to society, whether we consider industry or life in general. In industry, those engaged in occupations depending upon manual skill will be more disrupted by change than workers with a better education and those whose occupations involve

the general impression of machinery.
Small changes which would pass
unnoticed with the latter are matters
of preoccupation for the former. This
suggests one of the reasons why firms
find it advisable to offer their young
employees a more formal education
than can be picked up at the bench.

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... Education and prevalent types of occupa-
tion are matters of profound importance
to a society which must maintain
integration in the midst of rapid
evolution. ---

"The integration of society is based on
loyalty only possible between people who
possess ways of life in common. Natu-
rally, this does not imply an identity of
occupation or sentiment as between all
the members of a large society, such as a

nation. In fact, such a condition would be intolerably dreary and unsatisfying.

Human beings appear to seek a complication of motives and circumstances; the satisfactions of a wide circle of friends, of family life, of working associations, of political interests, and so forth, all attest to this desire for complexity.

But complexity for the individual must not degenerate into chaos; he must retain some understanding of the organization or relationships between all those social activities in which he is involved. This understanding will not necessarily be verbalized but is evidenced by wisdom in action.

"The problem for the administrator or the statesman, with his grasp of logical discipline, is to lead his fellow men

that the immediate demands upon their activities can be met in terms of their more restricted wisdom. The moment these limits are passed, the followers lose their sense of direction; the situation looks to them like chaos and they will in some manner repudiate their leaders. We have found that something like this is already occurring in industry, and the phenomenon is not unknown in government. . . .

p. 218. . . . "As a matter of fact, I have never heard of a carefully worked-out program for changing over a modern industrial society. But suppose there to be one, however logically coherent, it could still have little chance of

means. A complex society functions through an incredible network of mutual expectations and arrangements as between people. Every city would become disorganised in a day if the food supplies were not regularly forthcoming, and if these were withheld for a week, thousands of people would be dead. The activities of all workers at the very instant depend on an elaborate system of mutual understandings, and no industry could keep going for a day if these understandings were not substantially honoured. There is no way of forcing people to live up to expectations except by the general will of the community; all engagements, whether written or not, would be void but for that general will.

"The detailed arrangement of interlocking human activities is far beyond the power of any person to comprehend. The whole system has grown up by adding piecemeal to a relatively stable situation, so that at any given moment his own obligations are fairly comprehensible to each individual, more than that, people are motivated by their social sentiments, which, as has been seen, are built up by performing routine actions in common over a period of time. If these routine actions be destroyed, there is an abrupt end to the accompanying social sentiments and to predictable behaviour. The result could only be chaos. All

organisations, whether it be the organ-
 ization of the ^{physical} ~~human~~ body, or a social
 organisation, display a wisdom far
 greater than their explicit under-
 standing. Each component part, a
 cell or an individual, behaves in its
 accustomed manner, and by long ex-
 perience its actions become fitting to
 those of the unending components.
 But once the organisation is dis-
 integrated, all this experience goes for
 nothing, and the body or the society
 loses its wisdom. What is left is a
 helpless mass of component parts, no
 one of which can live in independence.

"It has proved difficult enough to
 reorganise Russia after the revolution,
 but that country never has been a
 highly organised society. The country

is predominantly agricultural and the various districts were mainly self-supporting; in fact, as regards basic necessities, each village practically supported itself or could do so at a pinch. The immediate result of a revolution was to throw each village and district ¹⁹¹⁷ on its own resources until the new regime could gradually take root.

"Social expectations and activities are simple in Russia and were only partly affected; even so the new regime has not been established without suffering. But an industrial society is not divided into a number of small districts and villages each more or

less self-supporting, and a stoppage of the organization in being could only result in a wholesale collapse of human relations and activities.

"Thus, supporters of radically new systems of social organization appear gravely to underestimate the importance of social wisdom (as distinct from explicit knowledge) as a factor in complex human affairs. They make little allowance for the slow and halting development of interlocking human relations; and they fail to realize that the motives inspiring predictable and organized activities are the social sentiments surrounding accustomed routines. All civilization depends ultimately upon social routines and their accompanying

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ing sentiments.

"So if this argument be not at fault, there are two reasons why a radically new social organization can have no practical interest for an industrial nation. First, it cannot be applied except as a slow evolution. Secondly, no one can have the best notion of its practical merits and demerits, assuming it to be successfully set up. The results would certainly be quite unlike those predicted by its advocates. To these two objections to radically new systems, we might add a third consideration; namely, without belittling the importance of formal structure, it is surely true that the manner in which an organization

tion is worked, the consideration and interests by which it is guided, are of more importance to all concerned than the precise logic behind the system. The same nominal system which at one time and place is such a hopeless failure, may be a striking success elsewhere.

"All this, however, is not a plea for doing and planning nothing on the ground that any change might be for the worse. In fact, the whole book is intended to suggest the advisability of a particular kind of modification. But the grasp of human understanding is limited, and foresight at long range is not possible when dealing with anything so complex as a modern society. What is possible is to advance step by step.

Outline of a new system of thought

observing the actual activities of groups with particular reference to their implied attitudes and sentiments.-----

221. "There is no wisdom in attempting to force forms of activity which will not leave the loyalty of those involved, but at any moment a number of practical possibilities are always open to the organizer and the legislator, and from amongst these he will choose that which achieves its immediate and limited purpose and is also in line with his larger attitude.-----

222. "What is required is not an imaginative plan of some distant goal, but a sense of direction based on immediate social wisdom.-----

p. 147. -- "Thus, whatever may be the economic success of unions in England and in some European countries - and this must not be underrated - they do undoubtedly achieve one function of successful institutions. They provide their members with a social discipline and enhance their opportunities for effective participation in the life of the community as a whole." [N.V.R. groups can also do this. Req]

p. 150. "No organization involving much human energy is likely to be supported unless it has an adequate purpose and also provides immediate social satisfactions."

p. 151. "Finally, a social sentiment is a sentiment having reference to a person, or a group of people. Social sentiments are the outcome of social relations,

directly or indirectly; and it will be seen that certain types of relations are found to co-exist in the main with certain social sentiments. There

is undoubtedly a close connection between activity and sentiment in social as in other situations.

Sentiment has been described as the early emergence of mentality from action; certainly it is a primitive type of mentality and deeply rooted in human character. It is an observed fact that social sentiments accompany social activities, and they are for the most part of slow growth. Consequently, group integration, which depends upon the existence of appropriate sentiments, results from routine relations

between people developed over a period of time. And finally, just as action affects sentiment, so does sentiment affect action. Sentiment and action habitually stand in a relation of mutual dependence."

See p 148
Intro, p 11

K. helps put leaders in contact with masses, - which is so greatly needed. Togues - Study of History

Whenever anybody is found to have a peculiarly mean, cruel or depraved disposition it is a safe bet that they were deprived of fine influences when they were young or at critical times. Therefore we must not vent their attitude but realize its cause and try to make up for that loss by persistent other hand

treatment, despite rebuffs, etc. We have
to be willing to suffer for the sake of
our creators, those who perhaps de-
prived such people of better influences.

Re symbolism in "Ideas of Good & Evil"
by W.B. Yeats - Macmillan.

Re rhythm he says p 247. "The purpose of
rhythm, it has always seemed to me, is
to prolong the moment of contemplation,
the moment when we are both asleep and
awake, which is the one moment of
creation, by lulling us with an
alluring monotony, while it holds us
waking by variety, to keep us in that
state of perhaps real trance, in which
the mind liberated from the pressure of
the will is unfolded in symbols.
If certain sensitive persons listen per-

2. Intently to the ticking of a watch, or gaze
 persistently on the monotonous flashing of
 a light, they fall into the hypnotic
 trance; and rhythm is but the ~~test~~
 ticking of a watch made softer, that one
 must needs listen, and various, that one
 may not be swept beyond memory or
 grow weary of listening; while the
 patterns of the artist are but the monoton-
 ous flash woven to take the eyes in
 a subtle enchantment. I have heard
 in meditation voices that were for-
 gotten the moment they had spoken;
 and I have been swept, when in more
 profound meditation, beyond all mem-
 ory but of those things that came
 from beyond the threshold of waking
 life. ---- So I think that in the
 waking and in the understanding of a

work of art, and the more easily if it
is full of patterns and symbols and
music, we are lured to the threshold
of sleep, and it may be far beyond
it, without knowing that we have
ever set our feet upon the steps of
home or of way.

It may well be that diseases are con-
tagious because our resistance is low, &
that proper dieting is the way to end
disease everywhere. Study of microbes
is all very interesting, but a knowledge
of how to build up communities would
cut the value of that knowledge &
almost nil.

Re. habit in W. S. Hunter -
"Experimental Studies of Learning" in

The Foundations of Experimental Psychology" ed
by C. Murchison. (Boston Mass 1924) ch XV;
Woodworth, R.S. "Psychology" 2nd ed, 1929 24)
p 175-177; John Dewey Human Nature
Conduct (NY 1922) pp 14-150, 172-80

2 "Life Here + Now" by Gord Ponsonby
Allen & Unwin 1936 10s 6d.

"The next quarter of an hour - of immeasurably greater importance than eternal life, and the conduct and content of that quarter of an hour is not helped but hindered by thoughts and hopes of immortality. Now is not a point of time. It is all time for us, or, more comprehensively, the only part of time in which action is possible."

Because we are in society we cannot avoid being interested in fate and conditions

of others. Only the wealthy or morally
poor can be irresponsible. Occasionally
have to suffer martyrdom or renounce
principles

If human race is truly, then
individuals cannot avoid suffering for
mistakes and wrongs of others. To say
that the Chinese avoid (voluntary)
martyrdom may not prove their wisdom
but only their unwillingness voluntar-
ily to pay the price of justice by
persuasion. If my comparison of work
and pain (time & nerve) is valid,
then ~~by~~ enough work and service and
self-sacrifice by enough people would
end the necessity for intense suffering
(martyrdom) for sake of an ideal. But
there is too much laziness, stupidity & selfish-

See "The Effects of Music" by Max
 Schenck - Harcourt Brace & Co 1929 NY ;
 "The Influence of Music on Behaviour" by
 Clara M. Diserens, Princeton U. Press 1926 ;
 "Music & Character" - by Thomas P. Fielden,
 Long Hutchinson & Watson, London, 1932 ;
 "Human Values in Music Education" by James
 H. Mursell (Mursell); Silver Burdett Gable,
 NY 1934 ; "Short Studies in Musical
 Psychology" by C. H. Farnsworth, Oxford
 U. Press 1930 ; ¹⁹³¹ ~~See~~ ^{See} - Music and its Sources -
~~den & Music~~, 1932.

ness to make that possible. To say
 that I will save my own soul and let
 the rest go being doesn't do because I then
 suffer involuntarily, caught in society

Because money is now so defective,
 skill in its use and manipulation no longer

demands high moral qualities.

∴ Its development and manipulation no longer have cultural values, and presently the people who do it will cease to be unless of the fallacy of military centres.

We have got to change the economic system and all the motives of money in order to avoid war. Logically socialism looks Ok, but we have got to build up a social solidarity and trust in order to make it go, and the ^{adaptation} must not be faster than the trust in leaders grows or we will have violence. Violence will prevent leadership from being multifaceted and will merely install a new dictatorship. Spinning and weaving is not to supplement ~~supplant~~ machinery but to create the morality needed to support a technological civilization.

Send pamphlet to Suzuki, Edwards
 Biltmore,uffs, Ohio; Stanley Hamilton,
 Shadyside, Ohio. Miss Vida Scudder, Richard Hunt
 Hill, Martha Greening, Reinhold Niebuhr, Richard Wood.

Re my Training pamphlet, when
 put into the book add to the ideas
 as result of new refusal of Sindwoudy,
 and my ~~as~~ objects in answer to objections
 as up & hitting that here is a situation
 among unemployed which is an oppor-
 tunity to win political power. Silly to
 put it up on ground that machinery is
 so wonderful.

From Human Values in Music Education
 by James C. Munnell, Silver Burdette
 & Co. N.Y. & Chicago, 1934 -
 p. 46. - "I believe that a most fruitful
 point of view for a teacher to maintain

with respect to the management of a group of pupils is that he is not teaching a class, but creating a social situation in which individuals can engage in significant activities. The classroom should be made into a place where the child can adventure and dare, rather than one where he marches along in a dismal lockstep with his fellows.

Fellows, A. - Creative Unisocial and the Bad Boy, Progressive Education, April, 1931, vol 8, pp 348-349

Headmistress, A. - "Experiment in Educating the Mind through the Body", Hilbert Journal, Jan 1933, vol 31, pp 217-223
Hendy, H. - Prison Music, Atl. Monthly, July, 1929, vol 144 pp 69-76

~~It~~ are the intelligence, courage
and public spirit of Germans partly
the result of their constant practice of
music.

Worship God in your fellow
man and woman. They are holy because
God dwells in them. Accord
respect, gentleness, reverence, kindness,
consideration, love, dignity, honor.

B. Russell - "Which Way to Peace?"

Michael Joseph, etc., 14 Hemmells St.
W.C. 2 London 1936.

p. 181 "The mother who, after coming
her child to cry (by punishment) silent,
and comforts it by caresses, is in-
creasing the damage by producing an
association between love and the infliction

of pain, out of which spring both
sadism and masochism. Moreover
she produces a belief that the world
is irrational and governed by no
fixed principles. In this way, the
old-fashioned mother, who believes
in physical punishment as the
best means of moral education,
lays the deep foundations for a
love of combat, and trains her sons
to wish to fight and her daughters
to wish their men to go to war.

There have been numerous instances
in history of groups holding high
ideals courageously going to death
by daughter & martyrdom for those
ideals without apparently making
it don't overlook the principle of rebellion of spirit!
much impression. But they were

mostly confined to themselves & did not
engage in general activities for benefit
of others? In this respect the U.V.R.
training as developed by Gandhi, is unique.
In my book, acknowledge this debt to
Bapu. I do not do it now, partly
because people laugh at Gandhi, partly
because I do not want to draw the
attention of the Indian govt to the
political implications of Gandhi's pro-
gram.

A problem for me (over 50) when the
if the U.S. become engaged in war, or if
U.S. goes fascist, is whether to speak out
as a shut or muffled or imprisoned, or to
keep silent & do constructive work as a
Gandhi now. Probably should prove courage
by speaking out, as Gandhi has done several

times before this last.

People argue that you make peace
more by getting ^{military} superiority of power.
But that is a mistake because if it
effort in other nations. Just as
other nations, in fear, imitate our
arming ourselves; so if we disarm,
other nations, reassured, will imitate
our disarming. We do not hesitate
to take the initiative in the first
case. We must not hesitate to
take the initiative in the other,
being just as thorough in our
U.S. as we were formerly in our
war arming.

I am weighing whether my individual
refusal to go to war will not be

totally wasted, do not overlook the principles of antithetical imitation (used on by politicians for polit effect, by tax-getters, by insurance salesmen), or of repetition of stimuli, in which all the earlier stimuli were ineffective & wasted at this time, in the power of imitation in strengthening ideals in the world.

One thing grantful organizations should organize in advance is publicity of all trials ~~for~~ ^{of} tests of suffering for principle of N.V. - e.g. before war is in time of conception. Enlist some newspaper men for it; some radio leaders; ^{Barker Karpis & beauty shops} some public speakers; some journalists. Have a machine ready to go into action as soon as war is threatened. Do not merely protest for justice; - dramatize the

implications was to spread the power
of the ideal & secure belief & followers
that is more important than to end the
suffering or injustice of the particular
N.C.O. We must see to it that
the ideal spreads as far as possible,
that it may ^{survive} ~~be alive~~ ^{with} after the
war and fascism.

Send a copy of my book & the
pamphlet to each minister in British.
Call on each one first

The ~~British~~ A.F.S.C. ought to
subdivide each camp into groups
of 12 for reading purposes. Do
digging or other community work
only 5 or 6 hrs per day, & devote
rest to reading, singing, dancing,

+ discussion. Do the dinnering by small groups. Sections, songs + training can be for the whole camp at once. Get a set of ^{at least ten} 4 books + pamphlets for each group of 12.

Each group of training should have a copy of my pamphlet, too.

After Xmas get T.N. Whitehead's book, 2nd Buddhism, book on religion by women, religion + morality, new ed of Bible (?), Hering's book,

NVR is an escape from the dilemma, - submit to Fascism or go to war with it.

Q p. 143. of B. Russell "which I say
to Pease" There is a doubt here
because good would remain of the
B in India.

"simile and metaphor are devel-
opments of the adjective" - Dobie
The force of ^{any} metaphors dies in time
just as does the meaning of a sym-
bol. The ability to create
metaphor is, as Aristotle pointed
out, the surest sign of original-
ity. Metaphor is stronger than
simile, & both are stronger than
an adjective because they show
 likeness in dissimilar things & so
are more arresting.

In a sense much of my "Power of L V" & my
"Training for Pease" are highly developed metaphors
Also 2c of Rk.

Just as ~~man~~ among the military requires belief in the absolute State, so ~~man~~ among n.v. readers requires belief in the ~~omnipotent~~ absolute God.

As the Marxists use dialectical materialism & that interpretation of history, i.e. have a historical principle to give them ~~man~~, - so n.v. do have a belief in the biological principle of stimulus & response as giving them ~~man~~.

Christmas ought to be a time of unity of the human spirit, forgiveness, understanding, reconciliation & love. Instead, in U.S. it is so much a scatters of exchange of things, an accounting scheme, all evidence of love forced into one channel of symbolism. Another evidence of the meanness of the Western world.

Is memory the result of the connection
of nerves with the forebrain, so that
all motions have to be learned? Is it a
part of ^{a result from} the discharging of pure instinct?
of nature of the mind. Learning involves
memory, & all higher processes depend
on memory. Cf. results of aphasia of various
kinds & degrees.

How far is the temporal word
"present" a metaphor from the spatial
word "present" - near at hand, within
reach, perceivable by the shortest
bodily sense extensions, - hands plus
short focus of eye or ear.

J. M. T. Ellis McTaggart - "The Nature of
Existence"

Mind - Philosophical Studies - Edward Arnold & Co
1954

If I have divinity in me, I should
use its power to evoke the divinity
in other people. A creative act, to
draw it out and stimulate its growth.
So doing will stimulate its growth &
realization in me, too.

In "Modern Prose Style" by D. Dobson
(Oxford U.P.) 1934, he speaks^{p. 249} of "three
fundamental disciplines":-

"First there is that fidelity to thought,
the extremely difficult task of complete
honesty; we must not, as is so easy,
allow language to condition our thought:
then there is the labour of finding the
exact words and the exact inflection of
phrase to carry the whole sense, the
emotional colour of the words; and finally,
it is over and above these things that

we have to model our prose to give it what seems to be the ~~run~~ and structure of our usual speaking."

If I make a gift to someone, it is because I feel the unity of all living creatures and want to increase that valuation and express it, primarily to express it, - taking a chance on the effect. Hence I should not feel hurt if the gift is ignored or rebuffed. The effort is not lost. To feel hurt is to show that one did it for ^{yourself} "self satisfaction," ^{or to get point of work,} not to express unity.

I am remolding my training pamphlet for the book, transpose the 1st answer to entries to the act of various ~~body~~ manual labor; and enlarge it by using history of

the mind and some other physiologi-
cal studies. Perhaps have that argu-
ment in both places; - brief in the
word and with explicit reference to
military drill, and splended in the
first.

✓ In pamphlet & book talk not about
love of mankind but love of persons.
Mankind is an abstraction.

When members of a N.Y.C. Training group
do service, should they all work on it
together if possible?

Devise ceremonies for groups to
have together. This should be part
of a perfected discipline. i.e.,

✓ Compare my N.V.C. discipline with that of hundreds and scores.

Time given to any one element at a training meeting might be varied at the next meeting. Even drop out some elements for some meetings.

Right understanding of money will help considerably to promote courage for ownership as many of ~~our~~ fears are economic.

Re toleration see W.K. Jordan,
"The Development of Religious Toleration in
England ~~between~~ ^{from} the beginning of English
Reformation to the death of Dr. Elphinstone".

✓ "The Exploration of the Inner World"
by R.T. Bensen - World's Clerk 1936. 3.50

"Freedom" by J. B. Shaw and others
Allen & Unwin, 1936.

✓ "In the Shadow of Tomorrow" by
Jan Haringa. Boston 2.50

A peaceful world must have motives
different from those of the present
world.

~~Possible contents of a new
book by [unclear], and~~

How the subject is a new book
would modify present motives which
conduce to war:-

Money chap } after read at
simplifying }
K

(~~new~~ money chap = ~~at~~ understanding of
real nature of money

understanding of
money ~~clap~~
humility
simplicity
love
respect for personality
n.v.a.
K
small scale organization

alter survey and lust for
dominion.

~~money clap~~

understanding of money
love
human unity
tolerance
respect for personality

alter selfishness

n.v.a.
understanding of money
unity
tolerance
love
humility
K

alter the state
and hence Nationalism.

all these with group and individual

training will for Book II

n.v.a.
money clap
group training
unity

} vested interests of minorities &
of minorities

K atters as processes and closes
the deepest social fissures. See what
else needs covering. Principles are given
here. Probably in book II K should
be expanded to include all sorts of
hand crafts.

Folk Song Society of London.

Can probably show that the
present kind of money makes a technolog-
ical civilization impossible for the masses
without violence and war, either
under communism or capitalism.
Changing the nature of money will
help make the change possible without
violence.

see "Tolerance" by He van Doorn p. 1.

"An Interpretation of Christian Ethics" by
 Reinhold Niebuhr.

Make a list of people who have died
 for an idea. Is the idea of U.V.C.
 as worthwhile as those ideals for which
 those people died?

A. W. Crossman 229 Morris Ave.,
 Providence, R.I.

A valuable study would be to collect
 all the disciplines of various organizations
 - religious, military, tribal, social,
 etc. Anthropology would give many.

Wrote Charles R. Niebuhr talks of
 "sin" in the sense of a limitation due
 to space & time & due to social condi-

tions, and then say that because
there is no one we have to
compromise with them i. e. it is all
right for the individual to go out
and make his own compromises with
us, e.g. use violence.

James Price says he is no longer
interested in the working or other classes
apart as well as for spiritual forces.

In my new book discuss the futility of
using a gun in self-defense or a burglar, or
in defense of a family or of it. The only
defense is to alter the burglar's desires, values
or character, and to purify my own.
Does this not apply also to nations?

Clays or money will help to alter

people's values and give them a new value
which will strengthen their wills to make
the needed sacrifices for n.v.r.

Re a youth case see Jamaica in next
print - 11th & all called by parents

For individual n.v.r. disciplines try
keeping a note book, practicing posture,
breathing exercises, saying over to oneself
when one does a new or hard act what
it is & why one is doing it. Do this
in crowds too. Cf. Sins

Wrote said R. W. H. is not
"inward" enough.

Work out some methods of meditation
of the common disciple of Stanley Jones

Show how the different sentiments
and qualities are related to one another
so as to make a coherent, integrated
pattern.

Look up the nerve connections of
breathing control and gland control
both structural and functional, -
to see what functional correlation
there may be. Also what relation
with nerve controls of autonomic
functions, in relation to emotions.

If all thinking is a comparison,
then the comparisons are in terms
of certain kinds of images. Symbols
or metaphors or comparisons.
Perhaps one half of the term is in
a certain kind of imagery.

✓ "Which Way to Peace" by Bertrand Russell, Michael Joseph, London, 7s 6d

"War over England" L.F.O. Charlton
 12/6

The new book should be an extension of the ideas of P of 24, then detailed application in certain ways, a bringing of other ideas into the value system, an elaboration of implications of certain materials (e.g. tolerance or humility), and a close integration of them all. Also training programme.

Chaps or money may help ^{some} church people out of the mess. Consultants got them into it. Also the Dealers.

Our present mess came out of
accumulation of many adaptations, but
a mess because of that process but
because the successive means and steps
were wrong. It was the motives (spirit)
that was wrong, not the absence of plan.
How far are plan and motive synon-
ymous ^{thought of as} Plan is external; motive is
inner.

Does not the fact that space and
time are both detected or ^{perceived} ~~measured~~ or
measured by the same organs of
sense mean that they are similar?
I.e. Eye measures space and also the
course of the day and night by sun and
star movements, or it was the beating
of the pulse, or the motion of an animal
in time and space, also the motion of a

pendulum or clock hands. Touch perceives
space and also the beats of the heart &
movements of breathing. Hearing perceives
heart beats and ticking of clock, and also
the dying away of sound in the distance
as the source of the sound recedes.

I smell no for both. Hearing partly by
- association? I may about sense of balance
in us. Does it detect changes in
gravitational fields? (uneasiness and elevator
changes)

My training pamphlet may help
reconcile Jawaharlal to Bapoo program,
reconcile Tagore to Bapoo in K,
also to get other young Indians to see
the advantage. It may get published
in Sweden and be useful there. It may
help here with shavers, Negroes, &
trade unions, as well as with pacifists.

whether it will get anywhere in England
remains to be seen. It should idealize
American ^{especially young ones} Indians, help their Service
Camps, & strengthen Engl. Indians like
Peter Soot & Jack Hayward.

What qualities of the n.v. writer
have the Jews been lacking so that their
sufferings have not converted Hitler? ^(pide)
A certain aloofness, ^{abstract} sense of superiority,
passive endurance without open resistance.
Their religious beliefs are different, but
so are those of the Doukhobors & Indians.
Their customs are different, but so are
those of the Bretonites. Their skill
at money is no greater than that of
Indians. The combination of their money
skill, their aloofness and their feeling
^(pide) of superiority, ~~together~~ are perhaps

what untalented people. To be a scape goat
one must be different. ^{Jews' sufferings have not been} voluntary.

I ought to read some discussions of
the problem of Jew or Gentile in order to
advise more wisely re N.V.C.

How does my training program differ
from that of Jews? - They sing but do
not dance together in folk dances. They are
~~as~~ ^{probably} no drier than other people,
but do not lay great stress on that aspect ceremon-
ially. They write stories of great exemplars. They
have very ceremonial, but queer as to modulation.
They do not show great physical courage. They
eat together. They do no more or less manual
work than other people.

I doubt if people would fear their money
still so much if they were not so clamorous and
proud. Russians are nearly as clamorous, and while
many are not so proud. Part of our suspicion
of Jews is due to our own bad conscience, a feeling that ^{they} ~~we~~ have
^{suspected ourselves}

In my second book I must satisfy
the doubts of Jews and Negroes, must
show where they have failed in ^{important} elements
of N.V.R. so that they can still hold
and win by it. Are we suspicious of
Jews but not of Negroes because the
former are more clever, especially with
money, and have attained more power?
Do not refer specifically to them by naming their defects, tho.

Part of the service work of N.V.R.
centers must be toward their opponents,
in advance of crisis. Is that one place
where Jews have fallen down? ~~They~~ Are
they generous to the ^{general} community?

In relation to Negroes, in book
show that a clearance (self report.)
this can be done even by the poorest,
without troops, especially in country.

It may seem a ludicrous detail but it is really important for it shows how the very lowest can build self respect

Test the training pamphlet by the special needs and experience of Negroes and Jews

As to the reasons why violence succeeded in Russia but cannot in an individualized country see H. N. Brailford, "Property or Power" - Gallows, London, 1934

pp. 250-251 --- "The mechanization of modern warfare has rendered popular insurrections hopeless. One would not pause to answer folly, were it not that the partisans of physical force can point to Russia. They forget that she had no democratic tradition, no habit of orderly change, no respect for a constitution

won by the courage and endurance of
older generations. They forget that
her middle and upper classes formed a
negligible fraction of her population,
and that it lacked the ^{coherence} of
the middle class in Western industrial
lands. They forget that the whole
State apparatus has collapsed under
the weight of the World War, and
that the army was demoralized by
defeat and incompetent leadership.
They forget, finally, that an agri-
cultural country, with eighty
percent to every hundred of its
population, can survive a period of
chaos that would destroy an
industrial civilization. The present
can feed himself: the towns worker
goes back to the agricultural village.

But if violence were as easy a course as in fact it is impossible, we should still wish to refrain from a procedure that would blast and embitter our constructive work, through the life of the first generation."

p. 150 "A movement that starts with violence must continue by terrorism. It must be prepared, that is to say, not merely to express a rebellion minority, but to intimidate a majority. That means a ruthlessness which would corrupt and disfigure its own ideal."

Show that ~~money~~ the characteristics of money have debauched the system of private property and turned it to evil. How far is large scale

p. 153. People. It (Property) naturally is, not formidable weapon, the arsenal only to pilots of commercial war. It instructs the bulk of the middle class and no others in its officers' training camp. It cannot be said of this country, as it is said of Germany, that it multiplies youth. But youth of the same station is very thoroughly multiplified. Finally, the police - finally commanded in future by middle class persons.

organization just an operation of greed?
1.2 not megalomania a psychological
greed?

We may turn anger & fear into
vestiges like the vermiform appen-
dix, - once useful, but no longer
so.

^{This property of course}
^{p. 255}
Brailsford points out that "Socialism
has built up a theory of the inevitability of a
proletarian revolution. Based on the
imposing foundation of the Marxist
interpretation of history, it became for
great masses of men in Continental
Europe a logical system of thought
that gave a meaning and dignity
to their daily struggles. They fought
with an assurance of ultimate

victory; the inexorable dialectic of
 history stood behind them in their
 efforts, much as the will of God
 and the promises of Scripture stood
 behind Cromwell's Roundheads. It
 was this belief that sustained Lenin
 and his followers through the in-
 sistencies and privations of their
 revolution.

p. 255. "It is difficult to look round the
 world today and retain the old faith in
 the inevitability of a proletarian revolution.
 Save in Russia, and here and
 there in Central Europe for a brief period
 after the war, the workers have nowhere
 been the active and shaping force in
 history. The revolutionary impulse
 has come from the lower middle strata
 of society. That is as true of America as

2 of Europe. Throughout the depression the fourtens million urban unemployed remained passive; at the utmost they walked occasionally in processions. It was the farmers, in three or four states, who took down their guns, and defeated the law when creditors involved it to sell up their mortgaged acres. Even in Russia, though the urban workers, more especially the metal workers, were the storm troops of the revolution, its armies were composed largely of land-hungry peasants. One is compelled to ask whether 'misery' in the Marxian sense has the explosive force commonly attributed to it. Certainly in the minor engagements of the class struggle workers are militant more often when trade is

mending and their risks diminish,
 than in the depths of a depression.
 That is the saddest lesson from all
 contemporary experience of strikes, whether
 in Europe or America. The recent
 epidemic of strikes in the United States
 meant that recovery had begun. If
 misery is a stimulus, it is
 rather the memory of it than the
 actual experience that works. Men
 struggle eagerly only when they have
 begun to hope. Men are slow to
 strike, however gross the provocation,
 when they see masses of their
 fellows standing unemployed in
 their rear.

"Concepts are therefore not images,
 but symbols. Our logic is the

complete set of rules that must be followed in using symbols" - Bergson Creative Evolution, p. 169.

Are all ~~memories~~ ~~then~~ concepts then memories of actually experienced percepts?
Hence are ^{some} symbols originally memories?
- the vice versa, all memories would seem to be symbols.

George C. Campbell in his "Elements in Thought & Emotion" U. of London Press p. 91. defines will as "desire and thought united in action or inhibition".

Alfred Hoffman, Full Fashioned Hosiery Workers Union, 1500 Broad St Phila.

Probably the argument of the ^{to} ₂ game.

phlet or manual work would be strength
 and if ~~so~~ I put the item in effect or
 motions of bodily movements into the
 direct argument instead of in answers
 to critics. It is valid both because of
 that and the re. reason. That contribu-
 tion is what churches have hitherto
 lacked, so the whole man was not in
 it.

Objecting to an advance pledge not to go
 to war is unsound. Such people do not object
 to signing a promissory note to pay, in ad-
 vance of knowing positively that when the
 time comes I shall have the needed funds.
 They do not object to my promising in
~~advance~~ to my marriage to "love & cherish"
 my wife always tho I may not know
 what the circumstances will be later

They go on the basis that certain wars
"of principle" are justifiable. That is
no longer true in modern war. But to
it is not wrong for me to enter into a
contract now to employ my capital
in a certain way so that it will be
impossible later for me to use that
money to support my father or mother.
Ordinarily, if I had the money, I would
be my duty to support them, but
that does not make it right for me to
violate my contract in order to give
them the money later. I am not
obliged to ~~see~~ leave always a certain
course of action open because it may
be right.

Further quote from T. N. Whitehead -
"Leadership in a Free Society" (of supra pp 81-101)

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At the present time, there is an obvious lack of institutions and personalities who are both able and willing to vitalize the life of their communities by supplying them with the necessary organization and direction. The result is a growing restlessness and a lack of opportunity for the average person; he (or she) is no longer bound to the community by ties of loyalty and interest based on an active cooperation with others in local enterprises of one sort or another. If this is more true of America than of England, and more true of England than of France, it is because these countries have reached different stages of industrialization. Every advance of industry so far has been accompanied by a corresponding impoverishment in social life.

ing

"The rise of organized industry has reduced the importance of other institutions as integrators of society, without shouldering these functions itself. And the resulting social instability is so great as to threaten the industries themselves. As regards techniques, no widespread institution has ever been so well run as an average industrial firm. Its techniques for manufacture are unrivalled in any other generation, its techniques for selling its product are equally remarkable; the same thing applies to advertising, consumer demand research, personnel organization, account keeping, and everything else. The final result is that the life of a firm, from birth to bankruptcy, is become

ing more and more hazy and done.

"Before the rise of modern industry, a competent workman (e.g. a carpenter, blacksmith, hostler, etc.) could usually expect continuous employment until he died; no sensible workman expects that now. It is no answer to point out that his wages are better than those of his ancestors; of course they are, but it is not the workman's rate of pay that produces trade depressions. The fact is that an industrial organization can be no more stable than the society of which it is a part, and the only way to stabilize a society is to organize it and ^{to} lead it. No group, large or small, can endure in which the members do not possess reasonably stable relations to each other, and in which their common activities are not ad-

The fact is that an industrial organization can be no more stable than the society of which it is a part, and the only way to stabilize a society is to organize it and to lead it.

equally directed. The distinction between a democratic society and one ruled by a dictator is not that the former is unorganized and ruled, but that each member has his appropriate share in the evolution of the organization and of its purpose and that the type of leadership as well as the actual leaders are also matters for mutual consent. This consent is usually not exercised by formal vote, but by the formation of common expectation and its informal expression, and social expectation and its expression can be only adequate in so far as the society is already integrated. ---

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[But Whiteland overlooks the fact that you must also have a sound principle of organization, as well as actual organization &

leadership, in order to have a stable society. The principle of organization of modern society is its highest value, money, and that is not a sound principle. (H. K. G.)

p. 214

"As a cure for social ills arising from disorganization, socialists advance a radically new and comprehensive plan of organization designed to provide a reasonably full participation for all in the life of their community. This plan is often attacked and defended on the question of its logical adequacy. This seems to me about the least important aspect of the problem. Of course a minimum degree of logical adequacy is required of any worthwhile plan of action. -- Viewed in the abstract, the socialistic state is far more rational and self-consistent than the social organization in which we ^{actually} live. In any case, not, if not all, social organ-

izations were evolved by the light of little or no set plan. Nor is it the general experience that human organizations are successful in the degree in which they are logically simple and consistent. From this standpoint, nothing could be much worse than the British constitution. It is exceedingly complex and indefinite. It is never written down or adequately explained, it is always in the process of changing, and literally not one Englishman knows precisely what it is at any given moment. Nevertheless, judged by actual practice, there have been worse constitutions.

"It would be a great mistake to quarrel with socialism on the score of its logical inadequacy. The final merit of a social organization, assuming that it

can be set up, must lie in the degree of human satisfaction which that organization will promote, considered over a sufficient period of time. What grounds are there for supposing that the socialistic state will result in a larger human satisfaction on the balance than our present arrangements? There is one point in its favor, namely, that it would seem to favor social integration to a greater extent than is common at present. But there is no evidence that this could not be secured by far less drastic methods.

"In any case, how much more integration and what sort of integration do we want? No one has much experience to guide him. It is one thing to proceed step by step in a given direction so long as each move appears helpful in the light

for a year
more.

of immediate circumstances; but it is quite another matter to become committed to a long journey in the struggle of a hypothetical benefit at the far end. There is always a tendency to assume that a present evil is the only one to be unmounted. At the

moment, we suffer from social disorganization, but there is probably such a thing as over-rigid organization too, although that is not our present trouble. There have been many instances of over-rigidity - past societies but there are not much of a kind, because the character of those nations was so different from our own.

"There is one thing that experience should have taught us; namely that no society has in fact successfully

imagined what life would be like under a very different régime. That does not mean that all major changes have been a failure - far from it, but both the resulting opportunities and the difficulties have come as a surprise to those who experienced them.

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"Living under any ^{given} system implies a whole range of beliefs, expectations and sentiments, which in their particular applications would not exist in quite the same way under any other system. Certain types of opportunity would predominate over others; certain human traits and abilities would be more or less acceptable, according to the system involved. Any reasonable system, if worked with average integrity, will have a

number of technical merits and equally characteristic defects, though what these would be it is impossible to guess. It is impossible to know what human motives and desires would find opportunity for expression, or what effect there would have upon the system itself. —

~~"It is often stated that in a romantic~~

p. 228. "People are also found to place a high value on what they refer to as individual liberty. It is also to be noticed that many people obtain the satisfactions of this liberty, whose habitual actions and thoughts are guided by a high regard for the activities and thoughts of others. In fact, people obtaining the satisfactions of individual liberty are very apt to be just those who per-

tripartite to a high degree in the sentiments
 and activities of their own society. This
 suggests that there can be no necessary
 inconsistency between the claims of in-
 dividuals and the claims they make
 for their societies, although conflicts
 between the two have not been infrequent
 in practice. We might go further
 and state that in general, the satis-
 factions of individual liberty are rarely
 experienced except within the frame-
 work of a fairly coordinated group or
 society. The evidence for this lies
 partly in the general field of psychiatry
 and morbid psychology, where it is
 found that much personal unhappi-
 ness arises from a failure of the
 individual to play an active part in a
 society for which he entertains a

high regard. Further evidence comes from the field work of social anthropologists and sociologists who arrive at the same conclusion from an intensive study of particular communities or groups. There is the less systematic impression, derived from histories, memoirs and from direct observation, that on the whole most strikingly original characters, and those with strong ~~originality~~ individuality, are not the least influential members of highly integrated societies. Thus, on the basis of observed fact, it is reasonable to suppose that what is referred to as the pleasurable excess of individual liberty can only be obtained within the

framework of some kind of orderly society. Naturally, it does not follow that every type of social organization is equally likely to yield this particular satisfaction.

"The craving for social relationships is extremely deep in human nature. One of the most striking instances is to be found in the character of certain religious institutions. . . . The hermit is a rare phenomenon, and the general opinion is that the satisfactions of individual expression can only be obtained through some measure of social living.

"What, then, is this need which is described as a need for individual liberty or a need for self-expression? It is clearly more than an urge towards adequate adjustment, and involves the possibility

of expressing something to somebody. ---
--- The urge is not merely to derive
action appropriate to attitude, but
to communicate this attitude to
others. To communicate attitudes
to others and to be communicated
with - this is somewhere at the
root of human association. More-
over, these communicable attitudes
are very usually focused on
activities having a logical pur-
pose. The desire for individual
expression is somehow connected
with the desire to do 'worth-while'
things together with other people.
And the liberty consists in the
opportunity to make one's own
chosen, but fitting, contribution to the
purposeful activity of the group.

To choose and to control the form of one's contribution is to exercise personal initiative; to stamp the group with a character it would not otherwise have had. This is to obtain the satisfaction of personal adventure in social activity.

"Unless the individual has the freedom to choose the form of his contribution there can be no self-expression and equally, unless the group has, for the individual, a high value, it can be of no interest to contribute to it. Thus, it is of the essence of this satisfaction that the individual shall be acting with a respect for the continuing importance of his group. Social responsibility is required for satisfying self-expression. This enables an indiv-

idual experience to become a part of something larger and, in his thinking, more important than the single person. However, if the group is too large, it is not easy for the average member to make a noticeable impression upon it. Hence, most people associate in fairly small groups, comparable in size with a large family. This is true even of those who control large enterprises. An individual who could make no direct impression on a large mass of people may be an effective, or even a leading member of a small group within it. This small group then makes its characteristic contribution to the larger organization, and in this way the individual becomes effective on a wide

Another reason for small-
scale organization

male and words being submerged in a
sea of undifferentiated humanity

"The hierarchy and the overlapping of
groups, each with its purpose and its
specific contribution, is an organization
in which an individual can obtain the
satisfaction of personal expression, but
only to the extent to which it has
value in his eyes. The need for display-
ing initiative within a formal society
appears to be universal. But the
degree in which the individual re-
quires the guidance of social outline
varies greatly from one person to
another. A situation that was an
opportunity for Napoleon would appear
as an unmanageable disorder to most
of us. For most ~~society~~ people, not
only must society provide the necessary

stability for orderly initiative, but
concrete suggestions for the lines
that initiative shall take are also
required. Without active leaders,
there is little possibility of sug-
gested and somewhat guided in-
itiative, and then self-expression for
the average man becomes too
difficult.

"To sum up: The problem of
satisfactory living for the individual
is very largely the problem of pro-
viding a satisfactory society, and
fitting him to live in it. Individ-
ual liberty and collective action
are not alternatives; each is bound
up in the other." See p. 148 below

Pity is one form of the sense of

human unity.

In the new book I might use
V. Elvins' "Religious + Cultural Aspects
of Khadi" as an appendix.

Crocheting is better than ~~some~~ knitting
for some purposes. Does not stretch so
much.

In book add to footnote 23 the reference to
B. Malinowski in J. Middleton's book, (see these note
books) the passage on the function of form
in art in "An Essay Toward a Theory of Art
by Saculles Abernethie", Saker, London; and
"The Structure of Religious Experience" by John
H. Massey, Yale Univ. Press, 1936.

Also insert a reference to that passage in Toynbee
that tells how civilizations have failed because

of the gaps between leaders and followers.

Continuation of quest from T. N. Whitehead.
p. 235. "Studies of industrial centres, such as the
study of Chicago undertaken by R. E. Park,
E. W. Burgess, L. Wirth and others, emphas-
ized the number of men and women of all
ages living out of contact with their home
circles and unable to form any other inter-
esting associations. Such people are apt to
exhibit symptoms of personal disintegra-
tion, and to become involved in undesirable
activities. These are extreme instances.
But after making due allowance for the
present focus of interest, it seems clear
that the number of actively unhappy and
lonely people is definitely increasing.
Our society contains a high proportion of
men and women whose desires, ambi-

tions and social sentiments find no adequate expression in the adventure of social living.

"Psychoanalysis can be no answer to this situation for two reasons. As a society becomes more and more disintegrated, the need for the psychoanalyst would outrun any reasonable supply; but this is the less important difficulty. The task of such a practitioner is to adjust a disorganized personality. To adjust him to what? An individual is not a self-contained, self-supporting entity. The parts of a steam engine can be adjusted to each other; there can be such a thing as an adequately adjusted steam engine on a desert island, even in the absence of fuel or engineers to run it. But human personality is not ^{mechanical} an assemblage of parts which can be

~~well~~ ~~and~~ internally adjusted. A self-sufficient human being is a contradiction in terms. To be alive is to be actively adjusting oneself to one's surroundings, and equally to be adjusting the surroundings to oneself. An essential ingredient of a human being's surroundings is his society; and a psychoneurotic is one whose relationship with his society is seriously defective. In a disintegrated society, such a situation becomes probable, for by definition a disintegrated society is one in which people have not the opportunity for adequate partnership in a sufficient variety of satisfying and purposeful experiences. This is not a society to which a psychoneurotic can be adequately adjusted.

"A poverty of social activity is by no means peculiar to this age, but it has received an impetus owing to the rate of change of technological processes and consequently of social procedures. People can only get together on the basis of understood routines and customs which guide each to play his fitting part in the joint activity. And the rate at which society has had to accommodate itself to changing conditions has so reduced the number and the value of these routines and customs that an inefficient basis remains for social organization." - - -

p. 239. "The essence of well-being is to be active with others in an economically adequate purpose; and a necessary condition is that organization and initiative should be

sufficient for the human and material resources involved. Unemployment is in a real sense a condition of imbalance, for the initiative and leadership are lagging behind their human resources. [Instances of Engl. & U.S. after the Napoleonic wars] ----

240. "The cohesion of a society depends upon two things. The first is the habit of doing things together in understood ways; and the second is the sentiments which arise as to the high value of customary procedures and which cause people to resist change in their habits. These sentiments are generalized in the form of codes of behavior and of social ethics. Orderly activity can only take place if the function of each person is in some sense specified and understood, and

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men will break down their resistance as they understand it

of 1840

if the attitudes and intentions of all are brought somewhat into line. It is therefore quite vital to social cohesion that custom should be preserved, or rather that it should evolve gradually. But it is important to be as clear as possible as to just what it is that has to be so carefully guarded.

"No event ~~ever~~ ever quite repeats itself, and human beings show a considerable capacity for understanding one situation in terms of another and ~~of~~ somewhat different situations. The life of a family remains essentially unchanged in its own thinking after moving into a new house. Actually, almost every action has been slightly changed but the pattern of life remains as before. It is the conceptual pattern, or understood way of life,

psychic
conceptual
pattern

which enables people to accept some degree of change without a breakdown in the adequacy of their behaviours and sentiments. This capacity for understanding a number of somewhat similar situations, in terms of a concept which is sufficiently general to cover them all, is of the essence of understanding. But for the most part, the concepts are not explicit, and they vary from one type of group or society to another. On the whole, it seems that stationary societies understand their activities in terms of less flexible and less general concepts than do those accustomed to more rapidly varying conditions. This, if true, is extremely important, for the capacity to exper-

ence changing conditions without dis-
 ruption depends partly on understand-
 ing the new conditions, as fitting
 into the conceived way of life to which
 the individual is already emotionally
 oriented and within which he has a
 practical sense of his own proper
 activities. - - -

257. " In no industrial society do large
 masses of the people believe themselves
 to be so led as to achieve a sufficient
 spread of personal initiative and re-
 sponsibility. People do not find that
 they experience adequate social activities.
 This has been a central thesis of the
 present book; and the cause of this
 poverty in social living has not been
 found in a dearth of suitable material
 for leadership, but in an unduly

narrow conception of their responsibilities and interests on the part of the leaders themselves. In any society, industrial or otherwise, the object of leadership is to achieve satisfying social living for everyone both now and in the future, and as a part of this task the leaders have the duty of organizing the economic procedures. But economic procedures are not an end in themselves, and leaders who neglect the end for the means cannot achieve a stable society. There can be no final solution ~~to~~ to the problem of leadership in a progressive society, for this is necessarily an endless evolution; but it is reasonable to assume that an adequate leadership will depend upon

the continuous appraisal of the sentiments and understandings by which the society is guiding its actions, as one of the factors involved in the organization of purposeful activities. Thus, social sentiments must not be regarded as so many hurdles to jump in achieving a logical purpose, but as the *raison d'être* of that purpose. Social sentiments evolve and can be guided, but human order and satisfaction depend upon their existence in some form or other. In fact, these sentiments are a large part of the satisfactions themselves.

See further *the* *greatest*
of the book *XXVIII*
p1-

Hand tools make possible leaders keeping together with the masses. of Tagore.

T. N. Whitehead's book is inconclusive
because he fails to understand the effects of
money.

Just as a person who gets rid of the
property concept in love is no longer
jealous, so a person who makes
certain other inner changes of feeling
and thinking would no longer feel
anger or fear. So anger may become
a vestigial affair like the human
appendix. This would come more
from a moral and spiritual change than
from a material change of environment.

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